

# *The* CHRISTIAN CENTURY



*A Journal of Religion*

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## Church Union in Canada

*(Second Article)*

By William E. Gilroy

With an Editorial

## The Curve of Disciples Progress

An Editorial

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# Looking Toward The Disarmament Congress

THE INDIANAPOLIS NEWS says: "In looking forward to the great gathering of representatives of the nations that is to meet in Washington November 11, it is the duty of Americans to cultivate a peaceful spirit, and to recognize the fact that peace can be won and enjoyed only by those who earnestly desire it, are dominated by a passion for it, and are willing to work and make sacrifices for it. A good deal more than diplomacy is needed to bring it to pass. Probably not since the beginning of the Christian era has there been a more moving call to the Christian church. Does it believe in the possibility of the fulfillment of the angelic prophecy of 'peace on earth' or is the church itself infected with the foul disease of cynicism and 'practicality?'"

It would perhaps not be too much to say that the fruitage of the coming Congress will be according to the active will and working of the Churches of Christ. If their effort results in a general and persistent demand for disarmament—or approximate disarmament—that wished-for goal will probably be attained. If the Churches are lukewarm in their attitude, the advocates of "practicality" will no doubt win the day. Ten thousand American ministers thoroughly alive and alert to this great opportunity would perhaps bring to pass the fulfillment of the ancient prophecy of perpetual peace. Every minister should have at hand the following books, as aids in a campaign for the making of sentiment for disarmament.

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# The CHRISTIAN CENTURY

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## EDITORIAL

### Reactions to the Lambeth Proposals

THE Lambeth proposals for the unity of the church have now been before the Christian world long enough to have produced quite definite reactions among the various Christian bodies. The approach of the Anglican episcopacy has been met with hesitation and in some instances with coldness. The Methodist denomination particularly has felt that these proposals mean a relapse to the sacramentarian type of religion against which they have so successfully protested throughout their history. Presbyterians, likewise, have not grown enthusiastic over the implications of a union based upon a reordained ministry. Curiously enough, it is among people more widely variant from the Episcopal conception of religion that one finds more sympathy with the Lambeth proposals. In Congregationalism there is a considerable group who would accept reordination, believing that division is worse than the compromises involved in adjustment to the Episcopal scheme. Those denominations which have no authoritative national organization would not be able to deliver their people en masse. Baptists generally treat with scorn all talk of church union. The Disciples have talked union but at this stage in their evolution would certainly not accept the Nicene creed or the episcopal form of church government. It cannot be doubted, however, that the bishops of the Episcopal communion felt that they had gone a long way in making a friendly approach to the Christian world. To meet their warmth and cordiality only with coldness and criticism would be displeasing to the Holy Spirit. The times demand frank statements of difficulties, in considering the Lambeth proposals, but at the same time the greatest of Christian courtesies. Since the last Lambeth conference

it ought to be possible for the evangelical denominations to assume a more friendly spirit to the historic church of England instead of continuing captious criticism. Both the Episcopal church and the free churches must continue to grow before they find a basis for union. The sacramentarianism of the older communion must be abated, and in the free church group must come a new respect for order and organization.

### Public School Opens Its Doors

CHILDREN are wending their way once more to the halls of learning. They are not going unwillingly, though the cartoonist loves to picture them so. For even the most active boys, vacation has been long enough. The schools of today are so interesting that it is no hardship to attend them. Learning is mixed with recreation rather than with the birch rod as in former days. The children like this new mixture a great deal better. Once the schools were taught by ministers. Since then a strange indifference in these educational processes has developed in church circles. Just because the church does not any longer do this work, should she be unconcerned with the process? Is there anything in the community more fundamental to the church than the spirit of the school-room? The minister who will visit class-rooms and show an intelligent interest in school programs finds contacts here that are very rewarding. The church should be continually alert in aiding in the enforcement of the law with regard to school attendance. Religion has no enemy worse than ignorance. Letters and literary appreciation open the door to an understanding of the Scriptures and of the deep things of God. In many more communities than at present there should be well-directed attempts to



open up classes for religious instruction in connection with the public school curriculum. Such instruction cannot be paid for with tax money. It may even be advisable to give it in some other building than in the public school property. But the instruction must be given, or our juvenile delinquency will become an increasing menace. Public school superintendents in many communities are ready to give hearty cooperation with such a plan. The churches must believe that religious education is as important as scientific and literary education if they are in dead earnest about the things they profess.

### Religion's Present Opportunity

**M**ATERIALISM may obsess a people for a time, but it is never in the long run satisfying. There are too many good things that money cannot buy, and that cannot be captured with guns. From all over the world reports are coming of a fresh interest in the church. In Germany after the war many insisted that there was no divine providence or they would not have been defeated. Now a number of religious workers report that there is no subject in all Germany so interesting as religion. One by one the great religious organizations of the United States have held their national meetings. The reports run uniform. They indicate not only larger missionary offerings, but also a considerable increase in the membership of the churches. If the past five years have been difficult ones in the promotion of the cause of religion, it may be confidently predicted that the next five will be filled with unusual achievement. This does not mean that every congregation will be built up. During this rebirth of religious feeling there will sometimes be destruction to make way for construction. In over-churched communities the rising tide of religious feeling may insist upon unions and federations, thus eliminating many useless organizations. Just as surely many communities now without even a Sunday school within a reasonable distance from the children, will be organized to give instruction in the principles of spiritual living. To meet these new opportunities something more than the conventional and evanescent fall "rally day" is needed in the evangelical churches. It is time to go over the whole program of the churches, restricting here and expanding there, until the program fits the community life. Above all it is time to examine the motive power which operates all of these activities. The times demand more than machinery. Each congregation must make sure that it draws upon the divine resources for power with which to meet the new day.

### Judge Landis's Momentous Public Service

**T**HE work of Judge Landis this summer in arbitrating the difficulties of the building trades and their employers has been a note-worthy service. Through the years a steady accumulation of restrictions had made building at last a next to impossible adventure. In a time when there was more demand for housing than ever before, capital shied off and thousands of men have walked the

streets looking for jobs. Not only have the various labor unions sought special privileges, but employers' associations have sought monopolies through alliance with labor unions. It has been the achievement of Judge Landis to break up the unholy alliance between crooked contractors and grafting walking-delegates, and to start the wheels of industry going again. It is not yet certain that the parties to the arbitration will accept the awards made by the judge. If they do not, so much the worse for them. The public has suffered beyond all patience with the housing situation. Whoever gets in the road of this settlement, which is as nearly just as any that can be secured at the present time, will find that the public will deal with him with short shrift. The crowding in great cities has gone on to such an extent that sanitation and public morals are both threatened. In many cities the newspapers are appealing to families to take in roomers as a public duty. The advertisements of desperate families for quarters occupy a considerable space among the want ads. The man with several children often finds himself without any shelter at all. It is either arbitrate our labor troubles, or raise enormous charity funds for the coming winter. There is sufficient capital lying in the banks awaiting the coming of right conditions in the building trades to preclude the need of such charity. The next few weeks are fraught with great significance, for if arbitration in Chicago succeeds, it will set standards throughout the middle west. Christian sentiment should be on the side of industrial peace, when it is based upon justice, for the whole people will gain when the sound of the saw and hammer is heard once more in the land.

### Discussion Without a Sting

**I**N early days, the Disciples were great debaters. It is strange that those valiant theological warriors should produce sons who could stand in fear of discussion. Yet for years those in control of the general conventions sat on the safety valve, and effectively suppressed discussion. The most important matters were hidden away in committees, and only brought out in phraseology that was deemed safe. The officers of the 1921 convention whose sessions recently closed at Winona Lake, Ind., are to be congratulated upon their faith in the good sense of the brethren. They believe that it was possible to carry on a discussion in a way that would not prove divisive. The most delicate matters were put to such a test. The removal of the College of Missions, the report of missionary procedure in China, and the examination of the practice of "open membership" churches in America were all subjected to the forum treatment, and there is nothing to regret. Whether the multitude arrived at right or wrong decisions is beside the point. In the long run they will arrive at right decisions. The success of the discussions this year arose from some very simple considerations. The business was carried on according to Rules of Order. The chairman had the courage to gavel down personalities, no matter how soundly conservative the speaker might be, and to uphold the right of any speaker to express his opinion no matter how

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heretical he might be. When democracy functions through proper machinery and is held to proper rules, it may discuss anything under the sun and gain only good from it. A convention forum is a far better thing than a partisan "congress" where only one side has the right of speech. Under a policy of free speech and no favors, the Disciples may hope to resolve their inner differences, so long acute, in a few years. They will never all think alike, but discussion will help them to understand each other. Without this understanding Christian brotherhood is quite impossible.

## The Curve of Disciples Progress

**A**N evangelical religious body born in America in the formative days of American ideals, and now numbering 10,000 churches with 6,000 ministers and 1,300,000 members presents a phenomenon of capital importance to all students of church life in the new world. Numerically the Disciples of Christ are but slightly less in strength than the Northern Presbyterians and the Northern Baptists, almost twice the size of the Congregationalists and one and one-half times as large as the Episcopal communion. In the three decades between 1870 and 1900 their growth reached its peak. Their reputation gained during that period as "the fastest growing religious body in the United States" has not been sustained in the opening decades of the new century. Their recent growth has gone *pari passu* with that of their Christian neighbors showing no exceptional expansion in comparison with the rest.

Several explanations have been offered to account for this falling off in the rate of multiplication. One is the fact that their communion, being a frontier communion in its origin and in the line of its development—the term "frontier" being used in the technical sense familiar to sociology rather than in the mere geographical sense—has fallen victim to the fate that has everywhere overtaken the rural life of America. Hundreds and thousands of Disciples rural churches, as of Methodist and Baptist churches, have dwindled or ceased to exist. Meanwhile the Disciples had been slow in establishing churches in the great centers where the older denominations were in a position to take advantage of the enormous movement in population.

A second explanation is the equally obvious fact that the Disciples recruiting or evangelistic passion has in the present generation suffered measurable diminution. The aggressive temper of their recruiting activities in the fifty years prior to the modern period is well known. Conceiving their mission in terms not only of saving the unchurched but of teaching "the way of the Lord more perfectly" to those already churchied, they drew no sharp line of distinction between evangelism and proselytism. The scars of their not always gentle attacks upon prevailing denominational doctrines and practices are still carried in many hearts. But this type of recruiting activity has passed. Two reasons account for its passing. One is

that the Disciples have come to feel themselves less and less a "peculiar people" and have come to possess a deeper sympathy with Christians of other names. Their cooperative spirit has grown greatly in the present generation.

The other reason is that the issues upon which their former evangelism was based have ceased to have living reality in the mind of our generation. Over against a prevailing pseudo-mystical view of conversion the Disciples set their clean-cut, objective appeal to the letter of the New Testament, declaring that faith, repentance and baptism constituted the human side of conversion and the forgiveness of sins the divine side. If a penitent believer submitted to baptism, they said, he need have no anxiety or uncertainty about God's part of the transaction being faithfully performed. This view of conversion and salvation was almost sensationally new in the early western days, and it brought spiritual relief and peace to thousands whose hearts were mystified with the type of Calvinistic preaching then extant. But today this issue has practically ceased to be. At any rate the Disciples solution of it is no longer distinctive to themselves. It has come to be the prevailing view upon which the recruiting appeal of all evangelical denominations proceeds.

Moreover, in close connection with this rationalization of the conversion process the Disciples, standing with the Baptists, preached with great tenacity and argumentative power the doctrine of baptism by immersion. This doctrine was without doubt one of the chief sources of their strength in making converts. But the mind of our generation has lost interest in the old controversy. The immersion dogma is rarely preached, except in unprogressive communities still amenable to the old arguments. Many Disciples ministers of the more cultivated sort who yet affect to cling to the old position take a certain pride in testifying that they never preach on baptism any more but that they let their practice of immersion speak for itself by simply reading from the New Testament, when the ordinance is administered, the passages believed to be relevant, without comment. This is an altogether new evangelistic technique as compared to the way of the fathers. It reflects the growing impatience of public intelligence with the dogmatism characteristic of immersionists in other days.

These two factors: the dwindling of rural churches generally, and the obsolescence of much of the Disciples distinctive subject matter account, we believe, for the loss of that conspicuous position of precedence in rate of growth which the Disciples attained in the latter half of the nineteenth century. Henceforth their destiny would seem to be, and is by their leaders felt to be, bound up with the destiny of Protestantism in general, rather than with any unique truth of which they are the peculiar custodians.

To say all this is, however, to say but half of the truth. For it is steadily coming to the front of the Disciples mind that, after all, the subject-matter of their evangelistic preaching during the period of their great expansion as a denomination did not contain, or at least did not exhaust, the message with which at their origin they were commissioned. Steadily, out of the dim background of their

history, there is arising another conception of their genius as a religious movement. It is dawning upon the minds of this virile American communion that the entire range of particular doctrines, whether of conversion or immersion or what not, represents something quite incidental, opportunistic and unessential in the working out of their divinely given task. Many Disciples are coming to see that they might, conceivably, confess that in all these matters of specific doctrine they were mistaken, without invalidating their essential mission and genius at all.

Tracing their history from its beginning, Disciples are able to see how their movement began in the passion for uniting the dissevered sects of Christ's body. They are discovering the liberal words of the youthful Alexander Campbell who on coming from Scotland flung his great personality with enthusiasm into the movement which his father Thomas Campbell had already launched. Asked what was the meaning of the movement the son replied to his questioners: "We intend to form a church whose door will be as wide as the gate of heaven." Whom Christ receives we should receive, the father had reiterated in his famous document the "Declaration and Address" which Disciples regard as the magna charta of their movement.

The Disciples movement and its principles arose with the attempt to overcome the jangling discords of sectarianism which scandalously divided into unfraternal and futile fragments the one body of Christ in those pioneer communities. This passionate purpose was the original genius of the Disciples. Specific doctrines came in, together with other influences, to confuse and eclipse that purpose though it was never wholly lost. Even in their most belligerent and dogmatic period the Disciples always preached the ideal of Christian unity, though it must be confessed that they gave to their neighbors the impression that unity was impossible save by accepting the particular doctrines and formulas upon which they had hit in their pursuit of this catholic ideal. It is now dawning upon them that these doctrines and formulas are to stand or be abandoned upon their inherent merits, and that the Disciples "plea" for unity does not stand or fall with whatever fate overtakes the dogmas associated with Disciples history.

This insight is giving a new kind of passion and enthusiasm to the forward moving body of Disciples. True, there are many to whom the present interpretation would be unacceptable. They still speak a message whose words and concepts lack altogether any vital contact with the word of our time. But their voice sounds hollow; it is the voice of logic and literality, not the voice of insight and passion. True also, the large body of Disciples only dimly sense, and are not yet willing frankly to formulate, the vision whose adumbrations are arising out of the historic background of the past one hundred years. But there is in the midst of the denomination's life a very rapidly increasing fellowship of enlightened and influential men and women who do see clearly, and who have reached the place where they may speak the truth that is in them, frankly, and without hazarding their ecclesiastical heads.

It is with such impressions as these that a modern-minded Disciple returns home from the latest General Convention of his communion held at Winona Lake, Ind., the

first week in September. There for the first time in Disciples history an official convention made a place for discussing the question of practicing Christian union in local churches by receiving unimmersed Christians without demanding that they be rebaptized. There the denomination's most outstanding, as he is also the most gallant, protagonist of the traditional procedure, declared with great gravity that the question had come to be the most urgent and serious internal issue in Disciplesdom. He wrongly fears, as we see it, that the abandonment of the sectarian practice of rebaptism jeopardizes the practice of immersion. But he rightly perceives that it carries with it a new emphasis, a new vision, a new technique, a new goal and a new spiritual life as compared to those with which his own great generation of Disciples had grown accustomed.

The action of the convention in nullifying the creedal resolution unwittingly adopted a year ago, demanding that missionaries in China should conform in their practices with respect to fellowship to the extra-scriptural practices of the churches in the United States put such an accent of progress and Christian fraternalism into the convention's utterances that only one blind and deaf could fail to discern the direction in which this great body of Christian people is moving.

## Opening the Paths to Unity

THE articles on "Church Union in Canada," which Mr. Gilroy has contributed to our columns, meet a wide demand for a clear, precise and authoritative account of a remarkable movement. They tend to clarify the issues relating to all movements for Christian unity, and provide some incentive toward greater activity in the approach toward union of the great religious bodies on this side of the border. A former Congregational editor, ex-chairman of the Congregational Union of Canada, and member for several years of the Joint Committee which elaborated the Basis of Union of the proposed united church, Mr. Gilroy has also written out of wide and varied experiences of church life in the dominion. A pastorate of three years in this country has enabled him to appreciate the points of deepest interest to American readers, and the phases of the Canadian movement which are most closely related to our own problems of church union. He has deemed it his duty to narrate and expound, rather than to discuss, to let the facts speak for themselves; and where he has suggested doubts, difficulties and differences of opinion he has sought to deal with them as they arose in connection with the movement itself, as elements in a full and impartial account.

The Christian Century is in substantial accord with this attitude. It is our judgment that any movement professedly designed to take away the reproach of division and sectarianism in Christendom should be viewed sympathetically, examined with a deep sense of responsibility, and treated with coldness or hostility only when there arises the clear conviction that the movement is calculated

to defeat the very end that it professes to seek. In all the proposals and movements for ultimate unity and for more immediate co-operation and union there is, we believe, the evidence of a spirit working toward larger and better things, an idealism lifting men out of the narrow ecclesiastical ruts. If these proposals and movements are to prove thoroughly effective they must move in an atmosphere of the freest and frankest criticism. But is it too much to ask that the criticism shall be dominated with a corresponding spirit of idealism; that it shall not be cold, capricious or quibbling, but conceived and directed with the Christ-like purpose to fulfil rather than to destroy? Though we should deem the duty of private judgment to be much wider and more fundamental than Newman evidently conceived it to be, we are disposed to accept the validity of his principle, in relation to all these matters of catholicity in faith and organization, that "private judgment, if it is not a duty, is a sin." And we are inclined also to that attitude which Carlyle assumed toward Mohammed: I mean to say all the good of him I justly can. It is the way to get at his secret."

From this point of view of the longing for catholicity, a catholicity that shall be as much of love and liberty, as of faith and organization, one surveys the Canadian church union movement with great hopes, and, it must be confessed, with deep solicitude. A movement for organic union, which seeks to wipe out forever old rivalries and worn-out distinctions, has about it something that in spirit and vision transcends cooperations and federations. Already that idea appears to have uprooted in Canada much of the sectarianism that might have long continued under federation. It seems at least to be a striving for the proper goal, though one cannot help wondering if the organism will prove in every way large enough and free enough for a growing and ever-developing Christian life to find fulness of expression. It is satisfying to discover that the intricacies of Calvinism, and the axioms of Arminianism, have not proven impenetrable barriers to union. Canada has, indeed, been charged with a paucity of theological thought, and a Scottish professor declared—not so long ago—that the need of that country was for "more doctrine," but it must not be forgotten that among those to whom the Basis of Union has proven acceptable are a large number who by heredity, intelligence, training and experience are closely linked with the best doctrinal traditions of the past.

Likewise, there are not a few who have had the finest opportunities of old world training and culture. For not only have Canadian students "finished" in the greatest institutions in Scotland, but the finest minds of Scotland have been freely imported into the dominion. The evidence of their influence is apparent in the doctrinal statement of the proposed United Church, but the point of principal significance is that these men, and Arminians with a corresponding background, have felt so imbued with the practical exigencies of the church's mission that they have come to the place where the old things must be gateways to new paths, instead of barriers in the way. Who can say that that attitude is not just and sound?

Less remarkable, perhaps, is the blending of local in-

dependency, or congregationalism, with connexionalism, but this likewise is no small achievement. Here we see some of the advantages of making a union movement wide enough. Manifestly it has been much easier to come to a basis for a tripartite union of Presbyterians, Methodists and Congregationalists, than it would have been to arrange a basis of union for any two. Each of the three bodies has represented a sort of midway position between the other two; and the principle of endeavoring to conserve in the United Church the most distinctive elements in all three original bodies has greatly expedited matters when once a meeting-place was found. The polity of the United Church will be tested only by practice, but it looks as if the proposals bid fair to combine the freedom of itineracy with the advantage of the indeterminate pastorate.

This matter has already had a testing on a small scale in the union between Congregationalists and United Brethren, to which Mr. Gilroy has referred. The United Brethren in this case came into the Congregational Union, as a separate association, maintaining their former organization, and some of their practices, among others that of annual appointment of ministers to stations. This particular arrangement did not work out entirely satisfactorily, as the small group of United Brethren ministers had access to the larger fellowship of Congregational churches, and were freed from the disciplinary authority that seems essential to the maintenance of itineracy. The United Church, however, will be so large numerically, and so varied in types of local churches that the proposals are likely to have a fair show. The proposals appear to make it somewhat easier for a minister to change his charge, than for a charge to change its minister. Perhaps this is as it ought to be. Churches, particularly in these modern days, under any system, have their own methods of getting rid of their pastors when they desire to do so.

The one thing that stands out from the proposals, and from the environment of the whole movement, in Canada, is the fact that apparently it is easier to effect union between any sort of different and opposites, than between old and new—the conservative reactionaries and the men of modern vision. This might be expected, and it is the crux of the church union problem in our land. The Baptists of Canada, numerically about one-sixth as strong as the three uniting bodies, have politely, but firmly, refused to participate in the negotiations, considering it "necessary to maintain a separate existence" and "to propagate their views throughout the world." When one considers that in England and America some of the most outstanding leaders in movements toward union are in the Baptist communion, this attitude is disappointing, but it is no doubt attributable to the dominant, and almost all-pervading, extreme conservatism of the Baptist body in Canada. That body has some very able men, and a strongly entrenched university, McMaster University, in Toronto, but the weight of influence is almost wholly on the side of conservative reaction.

Mr. Gilroy has said that there is not in Canada much ultra-liberal religious opinion of a type that is fairly common, and useful, over here. Unitarianism, for instance, is weak and unimportant except in a very few urban cen-



ters, and the aggressively independent types of preachers and churches, which have had sporadic growth, but no small influence, in American cities, are almost unknown. English and Scotch influences have been powerful, and in the ministries of all three negotiating churches there will be found a large proportion of men of moderately liberal views and tendencies, men whose atmosphere is pretty much that of *The British Weekly*, and whose attitude in matters of biblical criticism is mainly that of the school represented by a critic like, say, Sir George Adam Smith. Though these critical tendencies have been probably sufficiently strong to repel the Baptists, they have not been so massed, or so extreme, as to put any great strain upon the Basis of Union. The achievement of the Congregationalists in securing the withdrawal of formal and explicit subscription to the doctrinal standards, and the establishing of the principle that the question of fitness for the ministry should be determined by the living church, apparently provided for all the liberty that any one desired.

A question that naturally arises is, whether the Canadian Basis of Union would provide all the liberty demanded by all whose proper place would be in any large and representative united American church. For instance, a movement is very quietly going on, with practical results in some places, for the healing of the breach between Congregationalist and Unitarian in the family quarrel of a century ago. How would such a movement fare under the Basis of Union? And would Congregationalists generally exchange the simple, broad, practical basis of fellowship upon which their National Council is now established for an elaborate statement of twenty articles, covering many speculative and disputable points? Would other bodies of free organization, such as the Disciples, Quakers and Baptists, accept as large a measure of mechanism, and denominational control, as the proposed United Church of Canada will undoubtedly have?

All such questions are probably futile and wide of the mark. Every such movement must create its own atmosphere, ways and methods. What is especially significant for us is the spirit in which the Canadian movement was initiated and carried on. From the first the desire was to find a basis of union, to seek common ground, and not to emphasize and expound differences. There was an atmosphere of mutual respect, confidence and brotherly love. Much is possible in such an atmosphere, and Mr. Gilroy is probably right in saying that the union would have been consummated long ago, if the whole rank and file of the membership of the three denominations could have been brought into the atmosphere that pervaded the meetings of the Joint Committee. With this general spirit of the movement must be equally stressed its general principle—the effort for synthesis, rather than compromise and elimination, the desire to build up a union out of the best things in all. It is significant also that Mr. Gilroy, who does not write by any means in the spirit of a passionate enthusiast to whom all is roseate, expresses it as his calm opinion that this practical, definite movement toward organic union has done more than anything else to break down the prejudices and to uproot the bigotries, without the removal of which, many would claim, no such movement

could arise. It would almost appear that one great, effective way of removing difficulties is to go ahead as if they were not there.

Are the times not ripe for a great liberal movement of real "fundamentalism," which shall center in fellowship and activity around the only fundamental thing that Jesus ever proclaimed—the love of God as the power able to save men, to restore harmony in a discordant world, and to purify human relationships? If professing Christians were half as much concerned about the salvation of the world as they profess to be, they would get together, even if they had to sacrifice a mass of metaphysical conceptions and theories of the plan of salvation. If they were dominated with the spirit of Christ who came "to seek and to save the lost," they would find some means of fellowship, even if it were on no more elaborate basis than the conviction that "whatever saves men is gospel." After all, would it be so strange if the church of the future should define the gospel, not in terms of metaphysics and theories, but according to its practical power, purpose and results?

## BY THOMAS CURTIS CLARK

### Crisis

AMERICA, the shrine of pilgrim souls,  
Beloved of all who value freedom's prize,  
To you the whole world lifts its eager eyes,  
And you today are goal of all earth's goals.  
You did not spurn the cry of sister states,  
Who long had battled with the fiends of night;  
You took from them the flickering, failing light,  
And held it forth, amid war's bloody fates.  
Nor did it fall; more brightly shone its beams  
As on the breeze the spangled blue unfurled;  
Torch passed to torch, with still increasing gleams,  
Till day blazed forth, and night was backward hurled.  
America, the hope of human dreams,  
May you not fail the need of all the world.

### To Poetry

POETRY, return to earth;  
Give the world a glad new birth.  
Grant us power again to feel  
In this age of stone and steel.  
Free the fettered fount of joy;  
Fret and foolish care destroy.  
Lift for men the star of hope;  
Let them not in darkness grope.  
Slay the demons, Doubt and Fear,  
Through thy angels, Trust and Cheer.  
Keep in us thy vital breath,  
Lest our souls partake of death.  
Poetry, return to earth;  
Bring the golden age to birth.

# Church Union in Canada

(Second Article)

By William E. Gilroy

THE optimism with which one surveys any great practical movement toward church union will depend largely upon the standpoint from which one looks. From the standpoint of deliverance from narrow and exacting denominational standards and sectarian rivalries there may seem to be almost miraculous progress in a movement which to the extreme idealist appears to fall short of the ultimate essentials of full freedom of Christian fellowship and Christian catholicity. I have felt it my duty, in reviewing the church union movement in Canada and in interpreting it for American readers, to endeavor to survey it from both standpoints; though I am aware that in so doing I shall probably disappoint alike those who regard every such practical movement as the unfolding of, and progress towards, a great ideal of catholicity, and those who regard such movements as involving the weaknesses and dangers of compromise, and the sacrificing of the ultimate ideal of fellowship for immediate, but less worthy, ends. It has seemed to me that a truthful portrayal was to be found rather from this dual standpoint than from some middle-ground. The consciousness that my own convictions with regard to the large possibilities of Christian fellowship would appear to most of my friends nebulous, visionary and impractical, has led me to seek very carefully the appraisement, impersonally and impartially, of the Canadian movement as definitely practical and related to actual historic, ecclesiastical and organic conditions.

My intimate knowledge, from the associations of childhood and manhood, of all the facts underlying, and pertaining to, Canadian church life has enabled me, "visionary" as I am, to appreciate the full worth of the movement for church union in Canada, the sincere and progressive spirit that has inspired it, and what it has already accomplished for the dispersion of narrow sectarianism and for the enlarging and strengthening of the religious life of the dominion. I should not wish any suggested criticism, or deficiency, to detract in any way from the full force of this verdict. Back of it is my own personal memory of the utter cleavage of denominationalism no longer ago than my own boyhood. 'Predestination,' 'perseverance of saints,' 'falling from grace,' 'Christian perfection,' and many other elements that entered into the conflict between Calvinism and Arminianism, were not merely matters of academic interest and discussion; they were still occasions of controversy and bitterness in local communities, of complete separation between churches, and of barriers even between friends in business and social life.

## PERSONAL EXPERIENCE

I was brought up in Methodist circles, by parents both of whom had formerly been Episcopalians, and among relatives who were of this latter communion. My father's most intimate friend was a devout Presbyterian doctor,

who was habitually in our home; and other intimate friends were associated with other churches. My people were practical Christian people, with little interest in theology as such, so that the environment of my own life was not by any means as narrowing as it might have been. Yet I confess that the atmosphere of my early life so affected me that, even after a broadening development and an intervening twenty years of Congregationalism, I catch myself thinking of a presbyterian who is warmly evangelical as being somehow outside his proper *metier*. I do not know that I was exactly taught it, but I came almost inevitably to think of the real Presbyterian as a rather cold person, very formal, precise and theological, and very apathetic, or even hostile, toward the revivalism that I associated with true faith and evangelical fervor. I mention these personal experiences only because they were typical, though not by any means typical of the worst. My home town was marked by the separations, but was comparatively free from the intense bitterness that characterized many communities. I remember, in the Methodist backwoods mission where I began my ministry, two old men, one revered and devout Methodist, and the other an eminently respectable Presbyterian, who attended my services as there was none of their own in that locality. These two men were going together in the work of township assessment, and, arguing upon predestination by the way, their contention became so sharp that one of them pushed the other into the ditch. I have forgotten whether the Calvinist, or the Arminian, was the aggressor.

## THE BASIS OF UNION

Only as these backgrounds are fully appreciated can the full optimism and significance of the church union movement in Canada be grasped. It may be said that the inauguration of such a movement was itself an indication that the tide had turned, that the old narrowness was breaking down. Possibly that is true, but I express it as my candid judgment, after much opportunity of observation, that no one force has done so much for the uprooting of narrow sectarianism as this church union movement itself. I am sure that the movement has been even more a cause than an effect. That is a great fact of progress, no matter whether the "Proposed Basis of Union" be thought of as involving the attainment of a great ideal, or of a new denominational standard.

The divergence between the two viewpoints, of which I have spoken, becomes very evident when one examines the details of the "Proposed Basis of Union," as I have promised to do in this article. In doctrine, policy, and every other phase, the "Basis" involves the mixing and inter-mingling of elements, so far as I am aware, never before mixed, and in many instances heretofore thought of as mutually exclusive. The stickler for accuracy of theological thought, and precision of expression, and the carping critic who looks for contradictory and inconsis-

ent things, will find much to cavil at in the "Proposed Basis." I have never felt the need of an elaborate doctrinal statement, after the manner of ancient creeds and articles of religion, as part of a basis for modern union movements, and I was among those who rejoiced when, as I shall indicate, in the progress of negotiations, the doctrinal part of the "Proposed Basis" was relegated to a somewhat secondary place. But, if there must be such an elaborated doctrinal basis, the defects and inconsistencies in the Twenty Articles, which set forth the doctrine of the proposed United Church of Canada, constitute something of the glory of that document. For these defects and inconsistencies arise, so far as I can see, through the following of what I have already enunciated as the general principle underlying the "Basis of Union," viz, to avoid compromise by having each party to the union contribute its most distinctive elements, and to make the new basis inclusive rather than exclusive.

For instance, the articles setting forth such matters as "The Divine Purpose," and "The Grace of God," might have been thought of as involving an impossible compromise, or harmonization, of the Calvinistic and Arminian essentials. The creed-makers of the proposed united church have solved the difficulty by asserting *both* the Calvinistic and Arminian essentials, leaving the individual to make the reconciliation, or harmonization, for himself. While creed-making is somewhat out of my own line, I am disposed to regard the discovery of this method as little less than a profound stroke of genius, and, apart from the general example of a movement eminently sound, I believe it is probably the greatest suggestion, and contribution, that the Canadian movement offers to the ecclesiastical world. Let me cite the text of the articles to which I have referred and one or two other articles, which illustrate the same principle:

Article III. *Of the Divine Purpose.*—We believe that the eternal, wise, holy and loving purpose of God so embraces all events that while the freedom of man is not taken away, nor is God the author of sin, yet in His providence He makes all things work together in the fulfilment of His sovereign design and the manifestation of His glory.

Article IV. *Of Creation and Providence.*—We believe that God is the creator, upholder and governor of all things; that He is above all his works and in them all; and that He made man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and responsible to his Maker and Lord.

Article VI. *Of the Grace of God.*—We believe that God, out of His great love for the world has given His only begotten Son to be the Saviour of sinners, and in the Gospel freely offers His all-sufficient salvation to all men. We believe also that God, in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation.

Could one imagine a more definite assertion of both the freedom of the human will and predestination; and of free grace and election?

#### AVOIDING DIFFICULTIES

In addition to this principle of inclusiveness, which is exemplified also in other articles, I think that the doctrinal

section of the "Basis of Union" especially bears evidence of the effort to supplant theoretical elements and suppositions by practical statements, and also of the aim to avoid difficulties by statements somewhat general and not too explicit. For instance, I can find in the Articles no direct reference either to the Methodist doctrine of the possibility of "falling from grace," nor to the Presbyterian doctrine of the "perseverance of saints." Instead I find this excellent statement in Article XII, *Of Sanctification*.

We believe that those who are regenerated and justified grow in the likeness of Christ through fellowship with Him, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God.

As a concession, apparently, to the Methodist doctrine of Christian Perfection, there is added to the above Article:

And we believe that in this growth in grace Christians may attain that maturity and full assurance of faith whereby the love of God is made perfect in us.

An eminent Methodist seminary professor, and leader, who had been born and brought up in a Presbyterian manse, said to me a few years before the church union movement began that, though he still held the views that had led him to leave the Presbyterian church, if he were facing the issue at that later time he would not feel under the necessity of withdrawing. He felt that the times were more liberal, and that practical aspects of religion were of greater weight. He acknowledged that the old doctrinal statements lagged behind this practical progress, and expressed the need of revision, but he thought we were still so much in an age of transition that the time for such revision had hardly arrived. There are places in the "Proposed Basis" where the diversity and unsettlement of opinion seems to have led either to an old-fashioned statement, ignoring such things as evolution or critical thought, or to a statement manifestly intended to suggest that the matter is still open. I think I may cite as an instance of this,

We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and that, by reason of this disobedience, all men are born with a sinful nature, that we have broken God's law and that no man can be saved but by His grace.

This is somewhat removed from the doctrine of "total depravity," but it seems even more remote from the oft-expressed notion that "the Fall was a fall upward."

Without examining all the Twenty Articles in detail, for which our space is hardly adequate, I think I may conclude this paragraph with the full text of Article XV, *Of the Church*. A movement exemplifying a great purpose toward Christian unity might be expected to enunciate a high ideal of the church. The Article, which nobly fulfils these expectations, is as follows:

We acknowledge one holy catholic Church, the innumerable company of saints of every age and nation, who being united by the Holy Spirit to Christ their Head are one body in Him and we have communion with their Lord and with one another. Further, we receive it as the will of Christ that His



Church on earth should exist as a visible and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to Him, together with their children and other baptized children, and organized for the confession of His name, for the public worship of God, for the administration of the sacraments, for the upbuilding of the saints, and for the universal propaganda of the Gospel; and we acknowledge as a part, more or less pure, of this universal brotherhood, every particular Church throughout the world which professes this faith in Jesus Christ and obedience to Him as divine Lord and Saviour."

Would that include the Unitarians? I am not sure. It may not be perfectly inclusive, but it is evidently meant to be very comprehensive and as catholic as Christian experience.

#### TESTS AND SUBSCRIPTION

The task of the creed-makers for the "United Church" was greatly expedited by the fine spirit, and the keen desire to attain to an acceptable practical basis, displayed from the beginning. I think, however, that it was also rendered easier by the fact that the more liberal element were more concerned about the relation of the new creed to the church and the ministry, and about the terms of subscription, than about its actual contents. Many, I believe, regarded it as impossible, considering the time and situation, to produce a creed entirely satisfactory to all. They regarded any creed rather as a working basis, and were more concerned about establishing such terms of subscription as should enable any man of evangelical convictions to retain his place in the "United Church," without despite to his conscience or self-respect.

In the report of the sub-committee on the ministry, as first presented, the clause covering this matter of subscription was in the form of the following question, recommended to be asked all candidates for ordination to the ministry:

Do you believe the statement of doctrine of the united Church, as you understand it, to be agreeable to the teaching of the Holy Scriptures, and is your own personal faith in essential agreement therewith; and as a minister in this Church do you pledge adherence thereto?

The nature of the discussions on this matter of subscription is indicated in a brief addenda to this report, stating that the Methodist committee had expressed a desire that the words "as you understand it" should be eliminated from the above question.

When the matter, however, came before the Congregationalists in their Unions, during the following summer, in 1906, the Congregational Union of Nova Scotia and New Brunswick expressed the general desire for "a simpler and more liberal expression of doctrine than that now under consideration," while the more representative Congregational Union of Ontario and Quebec directly attacked the questions proposed to be asked regarding the doctrinal statement, and urged that these questions should "be so framed as to make the determination of a man's soundness in the faith rest as closely as possible with the living church." The Union also urged that "the most ample constitutional provision be made for welcoming and giving due consideration to any proposal for the revision

of the standards of the church," "in order to the full recognition of the possibility of progress of thought, under the guidance of the Spirit of God."

The result of these representations was that the objectionable questions (as printed above) were entirely eliminated from the ordination service, and examination into soundness in the faith was made to rest "with the living church," though possibly not so freely as the Congregationalists intended. The provision now covering the matter lays the responsibility upon the "conference," and states that candidates shall be examined "on the Statement of Doctrine of the United Church, and shall, before ordination, satisfy the examining body that they are in essential agreement therewith, and that as ministers of the church they accept the statement as in substance agreeable to the teaching of the Holy Scriptures." The terms "essential agreement," and "in substance agreeable," were evidently intended to provide necessary latitude and to prevent the doctrinal standards becoming tyrannous through literalistic and narrow interpretation.

#### POLICY AND ADMINISTRATION

Matters of polity and administration present hardly the same general interest as the more universal elements of doctrine, and relation to creed, but a few of the salient points may be worth noting. The sub-committee on polity in its labors pursued also the general principle of inclusiveness, endeavoring to preserve in the United Church, the distinctive elements in each body which might make for efficiency in the new organization, and they worked from the first on the express conviction that "it is possible to provide for substantial local freedom, and at the same time secure the benefits of a strong connexional tie and co-operative efficiency."

In accordance with these general principles, the unit of organization in the United Church is to be the pastoral charge, and the governing bodies, or courts, higher than those of the pastoral charge, are to be known as: 1. the presbytery, 2. the conference, 3. the council. It will be seen that each of the negotiating bodies contributes a name, and the tendency toward more democratic practice, and toward the increase of the power of the laity, which has been evident for some time in both the Methodist and Presbyterian communions, is maintained in the provision for an equal number of ministerial and of non-ministerial members in each of these governing bodies of the United Church.

The assurance of an adequately trained ministry is effected in the "Basis of Union," by the strong recommendation that every candidate shall attain a B. A. degree, including Greek, to be followed by three years of theology; and by the express provision that the minimum requirement shall be two years preaching under the supervision of a presbytery, with appropriate studies, and four years of a mixed arts and theological course in college. Every candidate, no matter what his academic training, is required before ordination to spend twelve months in preaching and pastoral work. The Presbyterian standard has already been high, but the minimum requirement as above stated is much higher than that now in force in the Metho-

dist church, and it involves a change from the free usage among Congregationalists.

The Methodist itinerant system, with its annual appointment of ministers by a stationing committee, and its four-year pastoral limit, gives way in the United Church to a pastoral relation without a time limit, but the Methodist principle "that every pastoral charge shall have, as far as possible, a pastorate without interruption, and that every effective minister shall have a pastoral charge" is specifically defined as the new policy. To carry out this policy a "settlement committee" is provided for, with wide powers, including the right of appointing ministers to pastoral charges, though the latter may extend calls, or invitations, and ministers themselves may seek appointments, or change of location, by appeal to the "settlement committee." If these proposals should some day actually solve the problem involved in pastorless churches and churchless pastors, we might find some means of removing a great reproach from religious life in the States.

#### A FREE NATIONAL CHURCH

In this, and in my previous article, I have been able to touch upon only a small part of the complete "Basis of Union." In my selection from the whole I have chosen not only the most salient things, but those which most clearly exemplified the general principle underlying the proposed union, and those which would be apt to arise, and involve the chief difficulty, in similar movements toward union here and elsewhere. I have had in mind always the question, which I know many leaders of religious life in the United States are asking: Does the church union movement in Canada afford any lessons, examples, and inspirations by which we may profit, and which suggest the advisability and practicality of a similar movement over here? Instead of directly answering that question, I have preferred to present the essential facts, and the answer can be found only in weighing them carefully. It may be said, of course, that the proposed union is as yet neither consummated, nor tried out in actual practice, but I am reasonably sure that the spirit that has characterized the movement thus far, and that carries it on to consummation, will be able to vindicate the plans and purposes in the actual maintenance and administration of the United Church.

The most pointed criticism that is apt to be offered is that the proposed United Church of Canada, so far as it is in advance of existing denominationalism and sectarianism, is itself after all only a bigger denomination. I feel hardly competent to discuss that criticism, but reaffirming my conviction that the movement has been indicative and causative of immense progress religiously in Canada, I wish also to express my assurance that it has been very close to the life and genius of the Canadian people, and that, once consummated, the "United Church" will become virtually, if not by right, a sort of great free, national church of the dominion. Does a great, free, national church, without state establishment, still leave place and value for non-conformity? Perhaps. But it is a great thing that Canadian people have caught the vision of such a church, and are on the way to realize their vision.

## An Early Prophet of Today's Reform

By Kirby Page

"THEY are not ashamed to eat up the earnings of the poorest of the poor, without compensation or reward. They pilfer from their cooks; they rob their wash-women. Nay, they are not a whit better than mere cannibals! They virtually devour the human hearts on which they lay their rapacious hands."

No, these are not the words of Karl Marx or of Eugene Debs.

They come from an unexpected quarter.

This is only one of many striking utterances contained within the faded pages of a dust-laden book accidentally discovered during a recent ramble through some ancient works in the New York Public Library.

The author of this somber-colored volume responded to the name Green. Beriah was his given name—the Reverend Beriah Green. A photo engraving at the beginning of the book reveals a man with rugged countenance and piercing eyes—with a huge wart in the middle of the forehead and another on the left cheek. We are informed that he was Professor of Sacred Literature in Western Reserve College. The book was published in the year 1860. Its contents consist of sundry sermons preached by the Rev. Mr. Green covering a period of some thirty years, one of the most significant having been delivered in the year 1833.

These sermons have a strangely modern tone. Even the titles are up-to-date—"Work and Wages," "Personality and Property," "God and Humanity," "The Idea of Civil Government," etc. Certain ideas proclaimed in this book parallel in a striking way those set forth in volumes now appearing from the press. The paragraph quoted above is not the only one that might have been written by any one of a number of modern writers who are giving expression to their convictions concerning certain types of politicians and capitalists who prey upon the weak and oppressed.

#### MAJORITY OPPRESSED

The following words sound very much like a present day discussion of the possessive versus the constructive instinct: "A majority of the human family are almost everywhere subject to embarrassment and oppression. Their rights are ruthlessly invaded. Their very existence is often robbed of everything attractive or significant. And yet they constitute a majority! Their oppressors are few and weak and foolish. Why then do they not break away from the grasp in which they are held, and assert their own dignity and vindicate their own rights? Why? Because the multitude, in estimating themselves and others, apply a false standard. With them, the dignity of man consists rather in the capacity of eating than in the power of working! Into the divinity of work, they have never seen. Far enough from that. They despise work as mere drudgery. Show them one who, while he does nothing, eats much, and their admiration is at once kindled. He is their man! . . . While the multitude in this and other coun-

tries continues to give its countenance and support to such Do-nothing-eat-all, what else can it expect and deserve than embarrassment and oppression and misery?"

The following paragraph might easily have been written by a modern writer in discussing the commodity theory of human labor: "An attempt on a broad scale has been made in this republic to legalize a deliberate gross and wanton assault upon the objects which the constitution holds up to our veneration and confidence. The inalienable rights of our common nature have been ruthlessly assaulted. Millions of human beings, unstained with crime, without accusation and without suspicion, have been subjected to inflictions too heavy and crushing to be employed in restraining and punishing the most audacious and reckless criminal. A bold and stout attempt has been made to reduce them to property as such, and in the language of legislation, they have been thus described. They bear the name of slaves." (The term used is wage-slave) . . . "Slaves may not only be unruly as chattels, but commit crimes as persons. Thus they pass from one extreme to the other—swinging at the mercy of the oppressor back and forth without end—without intermission—back and forth from personality to property—and property to personality."

#### THE CREDIT SYSTEM

The following sentence might easily have been taken verbatim from the writings of one of the National Guildsmen or from the New Age: "What a hot-bed have we in the credit-system, where villainy of all sorts and sizes flourishes!"

In these days when the churches are being assured that the principles of Jesus are impracticable in the realm of industry, and are being urged, in the words of a prominent judge, "to stick to their Bible" and keep out of politics and industry; when the magazine "Industry" devotes many pages in admonishing certain church leaders for taking an active part in the industrial struggle; when the National Association of Manufacturers refers deprecatingly to the fact that the church "invades industry"; and when the National Civic Federation labels "Red" or "Rad" any minister expressing other than conservative economic views and warns the public against his deadly influence—at such a time, it is interesting indeed to read the following words written by a theological professor nearly a century ago:

"May you give countenance to arrangements, which force one to work without eating, and enable another to eat without working? which go to make the rich still richer, and the poor still poorer? May you do such things with the consent of the Gospel, and be, notwithstanding, a true disciple of the Carpenter of Nazareth? Surely not. The Gospel spreads its authority over the whole field of political economy. . . . The Gospel comprehends in its doctrine and demands and arrangements, all human interests; and he is unworthy of the name Christian, who would reduce the limits within which its influence is to be exerted.

#### A FALSE GOSPEL

"The accusers allege that the gospel takes society as it

finds it, whatever may be its character, and adapts itself to its usages and arrangements. These may be in the highest degree absurd and mischievous. The rich may devour the poor; the strong may trample on the weak. Rights may be invaded; injuries inflicted; hearts may be bruised. No matter. The gospel, we are told, has not a word to say against any such abomination, provided it may have entered into the organization of society. It is too busy in saving the souls of men to have an eye to see, or a heart to loathe, or a hand to abolish the wrongs which society may inflict upon them. They may be crippled and crushed, robbed and polluted, may be exposed to manifold temptations and driven to desperation; the gospel has no word to utter on their behalf if in these things they are victims of society!

"And is this the gospel which Jesus Christ proclaimed? Never. The thought is full of blasphemy. He demands, with a kingly voice demands, a radical revolution in human society, as it is generally maintained. Its designs and arrangements and spirit—all are in the harshest collision with the objects and methods which he enjoins. Justice, Mercy, Fidelity, these with him are the end of our existence, as truly in society as elsewhere. Whatever is inconsistent with these, the Gospel peremptorily and strongly condemns. In every Society which, directly or indirectly, sets Justice, Mercy and Fidelity at naught, the Gospel demands a radical revolution. And a radical revolution it will certainly effect." (The author here uses the word revolution in the sense of fundamental change, not in that of violence or bloodshed).

"Justice, philanthropy, magnanimity, are in bad odor amidst the practical arrangements of life; what can be effected by asserting their authority and insisting on their claims? Thus men allow themselves to talk—thus absurdly and wickedly. For all history proves clearly and certainly, that in the sphere of politics, as elsewhere, all other methods are impracticable.

#### A SOCIAL PROPHET

"Let the reformer look far above these petty views of expediency, which superficial thinkers so boldly propose, so stoutly maintain. . . . Apply, I would say, faithfully apply the standard which he has set up, in detecting and exposing the moral evils which you are anxious to remove. . . . Upon the understandings, consciences and hearts of wicked men, pour the piercing light of heavenly truth. Hold before their faces the record of their crimes. Urge upon them the hateful nature and damning tendency of their cherished sins, till their understanding shall condemn them, and their consciences upbraid them, and their hearts sicken within them. Cherish, moreover, a deep and lively confidence in the promise of God."

Such solitary figures as Beriah Green, and others like Washington Gladden and Walter Rauschenbusch who followed, help to explain why the spark of vital social Christianity has never died out in the churches and today is being fanned into a flame that is destined to sweep away much that is heartless and oppressive in our present industrial system.

All honor to the memory of Beriah Green!



# British Labor and Utopia

THE great manifesto on the new social order issued by the British labor movement at the close of the war was one of the most encouraging signs of those times when men still believed they were to have a new world as a reaction from the horrible debacle brought on by the old. Woodrow Wilson had charted a new era for the peace of mankind and Lloyd George had declared he was going to Paris to help bring in the kingdom of heaven. We really believed, with General Smuts, that humanity had struck its tents and was once more on the march and it seemed as if British labor had actually drawn up a charter for the new social order.

But now our glorious sun is under clouds. We got the wicked peace of Versailles instead of the league of peoples, and there is gathering today at Paris a Supreme Council of Allied Premiers instead of the Supreme Council of the League of Nations. With them will sit the ambassador of our country to England, whose cynical and insulting words regarding the motives that led his countrymen to fight make him a sinister representative of that malevolent spirit which today unfortunately seems to dominate the world, just as Woodrow Wilson represented that benign and prophetic hope which sprang from the sacrifices of the battlefield.

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## Utopia in British Labor

When one gets down to concrete realities in the rank and file of British labor, one does not find a great deal of Utopia. There is day dreaming of a new and better world among the leaders; but in the rank and file there is just about the same lack of interest in anything beyond material gains as one finds in the rest of the money-mongering world. This morning *The Times* prints articles on the wickedness of taxing the great landlords, inspired by the Duke of Portland's pathetic announcement some days ago that he might have to give up living at the magnificent and ancient family seat. With them is a picture of his great abbey and villa and the declaration that "someone must own the land." In parliament we have the grim defeat, one by one, of every promise of social reform made during the war, from housing for the crowded city areas to drink reform. The word "reform" is applied instead to bills intended to increase the number of hours the public houses (saloons) may be open, and to decrease the excess profits tax. The leaders of labor are not "hard faced men who made money out of the war," as the personnel of this parliament has been so aptly described, but they are leading great masses of men multitudes of whom accept this post-war spirit as inevitable, who never think beyond bread and beer, and care as little for Utopia as do the hard faced profiteers.

Their first act after the war, when Lloyd George went to the country with his promise to hang the Kaiser and pave British commercial highways with German gold, was to turn down such lofty souls as Ramsay MacDonald and Philip Snowden and even to defeat their old war horse, Arthur Henderson, sending up to parliament, instead of such men, a group of district union leaders whose chief ability was that of organizing workmen and keeping the barbed wire of organizational bickerings running through their hands. The surrender of the party of the Grand Old Man to the wiles of the Little Welsh Wizard and his coalition of five parts Tory and one part Liberal, left them as the opposition without a leader and a bunch of provincials whom no one could lead. Here was the back-wash of war over the shores of Utopia.

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## The Labor Party and the Labor Unions

We must not confuse the labor party with the labor unions. True, the rank and file of the party come from the unions, but they are two entirely different organizations. In the party

are large numbers of intellectuals and forward-looking men and women who are not wage earners, while in the unions there are still great numbers who cling to the party shibboleths of their fathers and vote the ticket of their employers, whatever that may be. "I never believed in opposing the hand that feeds me," said one of these serf-souled "subjects" to us the other day. It was the intellectuals of the labor movement together with a group of great hearted men who have toiled their way up from the lowly ranks of labor through non-conformist chapels and union organizations, whose formulation of economic and industrial reconstruction seemed to chart a Utopia for the new social order.

There are three great organizations here in England in which labor operates: the party, the unions and the cooperatives. Some laborites are in all of them and some are in only one of them. When all the voters in all three of them get together at an election, there will be a labor government. That will happen sooner or later, but for the present the unions are more concerned about the hours and wages in their industry than about Utopia. The cooperatives are more concerned about prices in their little town than about the great ideal commonwealth. And the politicians in provincial communities are more anxious to get a seat in parliament than to chart a great future for the British people. Meanwhile, the great bankers and land-owners, the big businesses and profiteers know just what they want and will trade with one another and with brewers or bishops to get it—and the "pubs" are filled with men and women. "Prohibition would help the labor movement more than any other one thing," said one of Oxford's best known economists to us, "for intoxicants are benumbers of minds and souls." But there is not much prohibition sentiment in the labor movement outside Scotland, it seems.

This picture may be disillusioning. Things look differently across the sea from what they do in the midst of the scene itself. Three years ago we Americans read the reconstruction document with enthusiasm and hope. Our observations at first hand have not killed our hope, but they have substituted patience for enthusiasm. The wisest minds tell us labor cannot win in the next election, and they say frankly it would probably be disastrous if it did. It must mature a leadership, kill off provincialism and win to its ranks that left wing of Gladstonian liberalism which gave Britain her great reform measures during the past half-century. Lloyd George had the chance to assume the leadership of that liberalism and by losing one election give England a coalition of liberals and labor which would put her at the forefront of industrial commonwealths.

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## Is There Hope of Utopia?

Labor will never rule in this country as a pure class government, as Tory aristocracy has so often done, but today great minds in the universities and pulpits, bishops of the new and better kind, and even employers of the enlightened type are joining the labor movement as the only hope of liberalism and progress. If labor is willing to welcome such reinforcements and work for all the people and not narrowly for themselves against all the others, it will win in the election after the next, or at least within ten or fifteen years.

What will such a government do? That would be a mere guess. It will never do as Russian labor has done. Englishmen are not built that way. Besides, a labor government here will represent the will of a majority and not as in Russia, the dictatorship of a minority. "The first thing we would do," said J. H. Thomas, leader of the great railway union, "would be to disappoint a part of the rank and file." That is, there would be no revolutionary innovations. "There need be no fear of a labor government," said Lord Robert Cecil, adding that he thought it inevitable and rather to be welcomed. It will do, no doubt, about what its best minds advise, and its best minds know history and sociology very well. They will chart the future in the light of these two lamps

and they will do it for all the people and not for a class. Lloyd George's great pre-war speeches might well furnish them with shibboleths: The land for the people; Arousing is more important than battleships; Education before imperialism; Less for the few and more for the many; The control of drink—England's greatest enemy.

There is hope in patience and evolutionary processes, but more in violent and cataclysmic revolution. First the aristocracy wrested the magna charta from the king and gave England a house of lords. Then the burghers gained the house of commons, which from Cromwell to Gladstone wrought its way into power until at last it denatured the lords, depriving them even of the right of veto as it had done to the king. But commoner then meant property holder. Now the toiling wage-earning millions vote, and

though they still sweat in "working class quarters" and are largely deprived of schooling for their children beyond twelve years of age, and although "burgher" England still owns the means of livelihood, the workers now bargain for their wage, and with the help of real liberals will tomorrow enthrone the entire democracy with a liberal-labor government—a government liberal in a political sense and not labor in a class proletarian sense. Labor in Britain may today be stupid in rank and file, but the leaven of idealism is there as nowhere else in our Anglo-Saxon civilization, and the rank and file will ere long vote for those great-hearts who today work for their redemption through education, sobriety, and the possession of a larger measure of the world's goods and good things.

ALVA W. TAYLOR.

London, August, 1921.

## British Table Talk

### Modern Churchmen's Difficulties

London, August, 1921.

THE outstanding feature of the eighth Conference of Modern Churchmen at Cambridge in August was an outspoken speech by Dr. Foakes-Jackson, joint author with Bishop Kirsopp Lake of "The Beginnings of Christianity." First, he accused the Lambeth Conference, while inviting Christians to unite on the basis of the Nicene Creed, of evading the issues it raises. "No one," he said, "could fail to notice how carefully last year the official leaders of the church abstained from raising the question of the fundamentals of our religion. Apparently they were contented with a formal acceptance of a dogmatic statement almost incomprehensible to those unacquainted with the theological terminology of a remote past, and to which it was practically impossible for a man living today to give assent. The bishops offered no solution of the difficulties which confronted many people." Then, turning to his immediate audience Dr. Jackson said the liberals of the church of England were fighting a hard fight. They were losing the support of the public because, as a consequence of the prevalent apathy there was little demand for a reasonable presentation of Christianity. Liberal churchmanship was in danger of becoming the Canute of the age. It had too long endeavored to sit on its throne and tell the advancing tide where to stop. He had tried to do this himself. "We hoped we could accept the criticism of the Old Testament," Dr. Jackson continued, "and reconstruct the history of Israel and yet leave the New Testament untouched. We tried to expunge the miracle of the virgin birth from the creed, and at the same time to accept the rest. We tried to sacrifice the fourth gospel, and at the same time not to question the historicity of the Marcan tradition. We are always wondering where to draw the line. Our efforts are doomed to failure. In no field of human activity has it been possible to follow truth to a certain spot and there stop; for whenever men do this, truth advances and is lost to them; and this is pre-eminently true of theology. Christianity can never survive among the educated—and that means at no distant date among mankind—unless we face them and prefer truth to all other considerations." Among those who took part in the Conference were Professor Percy Gardner, who, without proposing like the Dean of St. Paul's to "drop the three creeds," thinks that the Te Deum "might be suggested as an alternative;" Canon Bindley, who thinks creeds "neither necessary nor desirable;" Dean Rashdall, Professor Bethune Baker, and Dr. Cyril Norwood, who favor a simpler creed; and the Rev. C. W. Emmet, vice-principal of Ripon Hall, Oxford, who holds that "A creed should not be regarded as a 'test,' which must be accepted by individuals, whether laity or clergy, as a condition of membership or office, but as the general standard of the

church's teachings. It should not," he says, "be the fence which must be surmounted in order to enter in the fold, but the goal towards which we work."

• • •

### A Foreign Mission's Problem

One of our great missionary societies has been called upon to pronounce on a question that is of importance to all workers among non-Christian peoples. Certain of the responsible agents of the London Missionary Society in Bangalore prepared a hymn and prayer book for the use of Indian students who have not accepted Christianity, and deliberately omitted any appeal to the name of Christ. Great hymns and ancient prayers are included, but none of them with distinctive Christian theology. The object is to lead Hindu and Mohammedan students to the practice of prayer to God the Creator and Father, in the hope that in this way they will make religious progress and be brought nearer to Christ. A few leading missionaries of other societies have adopted this practice with the same aim. The L. M. S. Board had to consider whether the method in question could be approved by a Society avowedly and sincerely evangelical. The society's India sub-committee, after carefully studying the devotional books used at the opening services of the two Bangalore high schools, came to the conclusion that "there is no occasion for the interference of the board with the liberty of method in evangelism which has always been recognized in the L. M. S., so long as the ultimate aim of that evangelism, the bringing of men and women to Christ, is fully kept in view." The committee recognized the intention of the compilers to use the form of daily prayer as a means of bringing non-Christian students to a knowledge of Christ, but expressed the opinion that to each of the books of prayers should be added a section containing prayers specially intended for the use of Christian students in high schools and hostels, or of students who are approaching the Christian position. At two sessions the L. M. S. board very earnestly discussed the issue raised. A highly-esteemed lady moved a resolution in definite opposition to the committee's point of view, and it met with some support. Dr. Horton and others, however, spoke strongly in favor of the committee's resolution on the basis of their experience of work being done in and through Christian schools in India. The predominant feeling was that liberty should be extended to the authors of "this experimental method in missionary service," and by a majority of more than seven to one the resolution of the committee was finally adopted. In reporting and commenting on the proceedings, which were marked throughout by Christian courtesy and grace, the official organ remarks that "In a society such as the L. M. S. which by its very catholicity comprises men and women of different points of view, bound together simply by their common motives of desiring to serve Christ and lead men and women to him, divergences of opinion about methods are inevitable," and testifies that

"throughout the proceedings of the board there was evident the unchanged loyalty of the directors of the society to the evangelical declaration of the founders, namely, that the society existed 'to preach the glorious gospel of the blessed God' to the heathen world."

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#### Spanking the Dean of St. Paul's

Dean Inge is being severely taken to task for certain of his public utterances. He recently said, "The labor leader has become a wealthy and powerful person, and no one knows how great his unavowed and unavowable sources of emolument may be." The suggestion of course is that labor leaders are financed by enemies of Britain. Challenged, the dean refused either to substantiate or retract his allegations. Of the recent meeting, in which members of practically all denominations united, to emphasize the social message of the gospel, he wrote: "A batch of episcopal busybodies must needs organize a socialist demonstration in Hyde Park, and endeavor to excite the populace by heady and inflammatory harrangues." Dr. Inge has also been speaking in such strong terms about the church and the clergy that Canon Anthony Deane has publicly rebuked him for his "intemperate language," his "wild exaggeration," his "lack of charity," and asks how the temper of his utterances can be reconciled with the temper of the gospels. He warns him of the bad effect on the average man when he "sees the Dean of St. Paul's, who draws a very substantial income from the church in return for duties that are not onerous, using his position and his leisure to disparage, with acrid ill-temper, the church and his less fortunate brother clergy." Admitting that it might be desirable to raise the intellectual standard required of ordination candidates, Canon Deane characterizes as "wild nonsense" Dr. Inge's assertion that "in many dioceses the intellectual standard is so low that the most illiterate candidate need not fear rejection." Against his declaration that the church of England "has been steadily losing ground for the last hundred years" his critic appeals to history: "In 1800 there was just one celebration of holy communion in Dr. Inge's cathedral on Easter Day, and the total number of communicants was six. Clerical pluralities were the rule. Drunkenness was considered a venial fault in the clergy. The cathedrals and many of the parish churches were dusty ruins. Services were conducted with a lack of reverence almost unimaginable to us." In the kindest spirit, Canon Deane gives the following advice to his fellow dignitary (whose chronic ill-health may explain some of his outbursts): "Drop this unhappy pose which you have taken up of late years. It may amuse some, it pains many, it helps none. It is quite unworthy of you and of your calling. A man of your gifts has no excuse for playing to the gallery. In private life you are kind, sympathetic, genial. Why figure in public as a soured misanthrope? You should be loyal to your brother clergy. Instead of attacking them and belittling their work, learn what they and their work really are. Go and stay for a time in the clergy house of some well-worked parish in east or south London. And bring to them, and to all whom your voice or pen can reach, a message of sympathy, kindness, encouragement, love. That is what they need; clever epigrams and jibes are useless. So you will take your position, to which your fine gifts fully entitle you, as a real power in the church. You may have less place in the newspapers; you will have far more in the hearts of men." If only Dr. Inge would hear such counsel and act upon it!

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#### Dr. Clifford's Protest

It is a very remarkable fact that today in Britain Dr. John Clifford at eighty-five is at once the most influential free church leader and the foremost champion of religious liberty. For more than sixty years he has neither abated in spiritual zeal nor wavered in his advocacy and defence of the fundamental principles of non-conformity. He is now making vigorous protest against the act of parliament facilitating the union of Scotland's two great Presbyterian churches. The desire for Christian unity and for or-

ganized union is good, he says, but its value depends upon how we get it, what price we pay for it, and to what uses it is put. "Here is the fatal blot on this bill. Its real effect is not on the front of it. Its aim is to secure for the established church of Scotland the spiritual independence the United Free church enjoys but to escape disestablishment. It is still to be the favored child of the state, with state prestige, and state endowments, though nothing is said about them at the moment, are to be for the exclusive enjoyment of the two churches made one. The state connection is to be maintained. The state is to continue the violation of the law of religious equality. Anglican Episcopalians are outside the favors of the state in Scotland, though in England they are the recipients of special parliamentary favors. The state is to continue, and that on a larger scale, its unjust discrimination against Wesleyans and Congregationalists, Romanists and Baptists, and others who voice a different creed and adopt another polity. It is against the continuance of that wrong by the state of which we are members that we enter our decided protest." As the result of inquiries Dr. Clifford asserts that there is no popular demand for the bill outside the two churches concerned; that whilst the established church is keen and assiduous in support of the measure, the United Free church is not without misgivings; that those misgivings have been increased by the grave situation revealed in the course of the debates; that if the whole scheme is carried out and the property of the people is handed over to the two churches as one state church, secession, if not of churches, yet of individuals will follow; should the bill become law it will seriously aggravate the difficulties of Englishmen in seeking freedom from the entangling and injurious alliance of the Anglican church with parliament; and that the bill is obviously antagonistic to the trend of modern judgment and experience as to the just relation of states to Christian communities; and experience shows that independence and unity, together with spiritual efficiency, are secured where the state holds a position of complete neutrality towards all Christian churches. "The American republic," this old man valiantly concludes, "is a sufficient evidence that such neutrality does not exclude full and repeated recognition of the sovereignty of God in and over this kingdom of this world." It is significant of the changed attitude towards the principle of the state-establishment of churches that Dr. Clifford stands almost alone in his protest.

ALBERT DAWSON.

## RELIGION AMONG AMERICAN MEN

A GREAT cross section of American life —this our army in the World War has surely been. What it has shown of the real religious life of American men, and the vital lessons which the church should learn from it, are presented in this, the first of the studies made by the Committee on the War and the Religious Outlook. Every minister who wishes to know the heart of the average American man—and especially the young man—should read this significant volume. Cloth, \$2.00.

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## CORRESPONDENCE

## The Village and the Double Barrelled Profession

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with a great deal of interest the article, "A Double-Barrelled Profession," by Burris Jenkins in the September 8 issue of *The Christian Century*. In our village there is a Presbyterian minister who served one church twenty-five years and during twenty of those years edited and published a weekly newspaper. If a city newspaper can exert a great influence in a community, a village newspaper can move mountains. It is read by everyone, there is no competition that will dictate a policy and it can, therefore, be the greatest asset in the community. An article showing its possibilities for influence would throw a great deal of light on the so-called "rural problem." Young men hesitating about entering the ministry can find here a place of service worthy of their best effort. *The Christian Century* would be one of the journals to show them this great opportunity.

H. A. SMITH.

Rockland, N. Y.

## Mr. Sherwood Eddy's Party in England

EDITOR THE CHRISTIAN CENTURY:

SIR: Since landing in England we have listened to an astonishing array of speakers on social and industrial problems. The plan usually followed has been for the speaker to address our party at Toynbee Hall for forty-five minutes or an hour and then permit us to ask questions for another hour. You may well believe that we are having an exceedingly profitable time.

Thus far the following persons have addressed us: R. H. Tawney, the well-known author of "The Acquisitive Society;" Arthur Henderson, member of Parliament and secretary of the Labor Party; J. R. Clynes, leader of the Labor Party in Parliament; Lord Robert Cecil, who next to President Wilson probably had most to do with the formation of the League of Nations; Sidney Webb, authority on trade unions; Seebohm Rowntree, employer and sociological investigator; Harold Laski, professor in the London School of Economics; P. J. Pybus, Managing Director of the English Electric Co.; G. D. H. Cole, author; Ramsay MacDonald, author and former M. P.; Arthur Greenwood, authority on workers' education; W. E. Orchard, one of the leading ministers of England; A. E. Garvie, president of New College; J. H. Thomas, member of Parliament and head of the National Union of Railwaymen; Hugh Dalton, professor in the London School of Economics; George Lansbury, editor of the *Daily Herald*; Bishop Temple, of Manchester; J. J. Mallon, Warden of Toynbee Hall; Archibald Ramage, of the League of Faith and Labor; Major Douglas, author; George Dallas, authority on rural problems; Margaret Bondfield, a sort of Jane Addams of England; Tom Shaw, member of Parliament; Henry Clay, professor in the London School of Economics; Philip Snowden, author; Fred Bramley, of the Trade Union Congress; Ben Spoor, member of Parliament; Philip Kerr, private secretary to Lloyd George for four years; Professor J. A. Hobson; Malcolm Sparks, of the Builders' Guild.

Lady Astor honored our party with a special reception at her home, where we met a number of important personages. Mr. Arthur Henderson and Mr. J. R. Clynes invited us to tea on the terrace of the House of Parliament. Lord Robert Cecil invited us to the League of Nations Union House, where he addressed us. We have visited the Labor College and other points of interest.

This morning our party was addressed by U. S. Senator France, who is just returning from a visit to Soviet Russia. His address was exceedingly illuminating and thought pro-

voking. He requested us to regard what he said as confidential until after his return to America. We were very favorably impressed with his spirit and message.

So much has been crowded into our stay here that one feels almost dizzy. And yet, certain definite conclusions seem to be forming in my mind, which may possibly be of interest.

(1) England is facing enormous economic difficulties as a result of the war and trade depression. We are told that there is greater unemployment this year than at any time since 1843. Many industries are practically at a standstill. Mr. Pybus, who in his own and subsidiary companies employs 120,000 men, expressed the fear that the standard of life of the average workman would soon fall below the standard of 1914. Every speaker agreed that the old industrial system is failing to function and that drastic changes must be made within the near future.

(2) Organized labor is very strong here. Collective bargaining and the right to organize are taken for granted. An Open Shop Drive to weaken or kill off the unions would be impossible here. Mr. Rowntree said very frankly that he greatly preferred to deal with the union rather than with the individual workman, and his view is shared by the majority of employers here.

(3) There is a decided tendency in labor circles to turn away from direct economic action to political action as the means of achieving social ends. There are now 70 Labor members of Parliament, which makes the Labor Party the second largest political party. Mr. Lloyd George said recently that a change of only four per cent in the vote would put the Labor Party in power. It is freely predicted that England will have a Labor Government within ten years. The Labor Party is composed of workers by brain as well as by hand.

(4) We have been greatly impressed by the high quality of leadership in the Labor Party. Especially have we been impressed with their idealism, fairness and frank recognition of their weakness and their total lack of bitterness.

(5) Almost every speaker has emphasized the importance of international affairs. We have had presentations of conditions in Russia, Central Europe, India and Ireland. All of the speakers have agreed that no solution of industrial problems is possible apart from the solution of international problems. The anti-war sentiment is exceedingly strong and several speakers have expressed the opinion that it would be impossible to get British workmen to go to war on any pretext.

(6) Not a single speaker has advocated violence as the means of bringing about the new social order. All are agreed that the method must be that of evolution. There is a total lack of dependence upon suppression as the way out. These people are out after drastic and fundamental changes in the spirit and structure of society, but they are using the method of discussion and experimentation.

Most of our party are leaving tonight for the Continent where we expect to visit Belgium, Holland, Germany, Czechoslovakia, Austria, Italy, Switzerland and France. I hope to write you about this trip later. We expect to return to England in time for the important Trades Union Congress at Cardiff early in September.

KIRBY PAGE.

Toynbee Hall, London

## Experiences of a Church Tramp

EDITOR THE CHRISTIAN CENTURY:

SIR: The writer's circumstances render him temporarily a church tramp. Finding himself on a Sunday now in one city and now in another, he looks about for a place to worship; and by now he is prepared each week to make a choice between different kinds of dissatisfaction.

Because he was brought up on good sermons, he usually seeks out in the morning some church where this is the specialty. But for the good sermon he usually pays a price of dissatisfaction. First of all, the place is designed frankly as an auditorium, not a shrine. Central before his gaze is the row of organ pipes and a choir loft, and in front of this a platform with a reading desk. Then the service is at worst undignified, and at best informal. Everything but the Scripture reading is in the words, more or less suitable, of the minister in charge. There is little that is historic, classic, or of more than a temporary application. Where an attempt has been made to beautify the service, the only result, usually, is to turn the service into a concert. Before the service begins, most of the congregation are engaged in quiet conversation. To be sure, why not? They have come to hear something, and while nothing is as yet going on, why not talk, as in a theatre? So, edified by the sermon, but discontented with the effort to worship in an auditorium, the church tramp emerges.

Still seeking a place where he may worship, he goes where this is the specialty. He goes to choral evensong in some Episcopal church and at first feels that his search has been rewarded. This place is not an auditorium, but a house of prayer. Its central object is not a choir loft and platform, but an altar and a cross. As one enters, one feels a hush of reverence. It is natural, and expected, that one shall kneel in prayer. The service is not in the trifling words of today's minister, but in noble, ancient words, which have endeared themselves to the hearts of generations. The music is not a concert, though there is an anthem, but for the most part a simple and worthy setting for the ritual. As the churchgoer hears the rise and fall of voices chanting ancient prayers, he is transported out of today, he forgets the individual personality of clergyman and singers, and feels himself one with the great company of the believers of the ages.

But again, he pays a price. He is lucky if the sermon is worth hearing. And the service itself produces its effect best if he does not attend too closely to it. The actual words of the liturgy are full of things he does not believe. They express an outlook which no modern man holds, and so again he is but partly satisfied. No liturgy composed in the sixteenth century is fit to be used without modification and in its entirety for the religious needs of a man today. One waits expectantly for certain choice portions of the service where he can join in wholeheartedly.

So the church tramp feels he has just ground for complaint. Why must he choose between the sermon and the shrine? Why, in order to be uplifted by what he calls worship, must he seek it from one of the most inflexible of denominations? (Many of course ask no other edification than gospel hymns and the glad hand. Such will not know what ails the church tramp.) Why should not our free churches develop a worship that might compare for beauty and dignity with that of the prayer book, and yet one in which a modern man could heartily join? Nay, more, (for it is our auditoriums that give the chief offense), why should not our Protestant churches replace their choir-lofts and platforms with a chancel-sanctuary,—yes, with an altar and cross and candles, as symbols of worship?

Kinderhook, N. Y.

ELFRED C. VANDERLAAN.

### Contributors to This Issue

WILLIAM E. GILROY, minister First Congregational church, Fond du Lac, Wis.; previous to his removal to the United States Mr. Gilroy was editor "The Canadian Congregationalist," and represented his denomination on the "Joint Committee" of the union movement in Canada.

KIRBY PAGE, author "The Sword or the Cross," "Something More," etc.

## BOOKS

**ANCIENT MAN.** By Hendrik Willem Van Loon. Dr. Van Loon has two boys, one of them eight and the other twelve, and it seems that he is on terms of pretty good comradeship with both of them. So, when he began to write a series of children's histories, he wrote for his two youngsters, with the result that his first book is a child's history such as has never been seen before. It is written not for "children," but for "kids." Its language is a live, everyday kind such as one hears from almost any boy, and for that reason it will interest the people for whom it is intended. "Ancient Man" begins with prehistoric times, even before the last great ice age. It traces the rise of civilization, the history of Egypt, of Mesopotamia and Assyria and Babylon. Other chapters give the story of Jerusalem, the great trading excursions of the Phoenicians, the spread of knowledge, and finally the end of the ancient world. The chapters are short, but tell about all the readers want to know about the particular subjects treated. They are illustrated by numerous diagram maps, black and white drawings, and color plates, all done by Van Loon. In their way, these pictures are quite as remarkable as the text. Instead of being illustrations of the time-honored children's book sort they are first-rate examples of impressionistic art. Their striking color combinations, heavy, rough lines, and general indefiniteness suggest rather than depict. They, like the text, call for imagination and constructive thought on the part of the children who read the book.

**THE PARENT AND THE CHILD.** By H. F. Cope. A "case book," with a wide range of parental problems clearly set forth and analyzed. Valuable for teachers, as well as mothers and fathers. (Doran. \$1.50).

## CHILDREN BY CHANCE OR BY CHOICE

Will chance ever be cast out of the highest function of human beings, or must children continue to come into the world haphazard? Which will grow up to be better American citizens? Which would you rather have in your family: Children unlooked for, unprepared for, even unwanted; or, children watched for, hoped for, even prayed for? These are the questions considered in **CHILDREN BY CHANCE OR BY CHOICE.**

The book is written by **WILLIAM HAWLEY SMITH**, the well known author of **THE EVOLUTION OF DODD, ALL THE CHILDREN OF ALL THE PEOPLE**, etc.

**HAVELOCK ELLIS**, the highest authority in all the world on this most vital and delicate of human problems, says: "I have read **CHILDREN BY CHANCE OR BY CHOICE** with great sympathy. The argument is so reasonable and so persuasive that I should like to see the book placed in the hands of all who have not yet thought about this most fundamental question, or who are still the victims of prejudice regarding it."

Another reviewer says: "The book has a decidedly religious trend, and it is thoroughly Christian in spirit."

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## THE SUNDAY SCHOOL

### A New Ananias Club\*

WE are allowed certain liberties when we come to the review, so we will go back to the lesson of July 17 and very profitably consider a man whom I was reluctant not to consider as we passed along, Ananias. Usually, when we come across that name, Ananias, we think of Sapphira's husband, the liar. We think of Roosevelt's famous club, composed of the liars whom he nominated for membership. Some way or other, this Ananias of Acts 9:10ff always leaves a wholesome impression. Only a few words are written about him but they sketch the picture of a warm-hearted, brave and most Christian man. What did he do? When Paul, under deep conviction, had been brought into Damascus, some disciple had to be found who could go to him, sympathize with him, teach him and lead him clear into the fellowship of The Way. Ananias was the man first thought of to do this important work—he was what we call a Personal Worker. Andrew could do this work—he could win people to Jesus; Barnabas had this excellent ability, he could bring people to accept his Master and here is Ananias who had the distinguished honor of baptizing Paul and guiding him into a clear relationship to the newly formed church or fellowship. The formation of such a club would be a blessing to any church. Every wide-awake minister has a list of prospects. This list is composed of the names of new families that have moved into the community and who have attended the church, the names of people who have moved into the vicinity and someone has written a letter informing about them, the names of members of the communion whose letters have not yet been presented, the names of Sunday school scholars who are old enough to enter the church, the names of strangers who have dropped in more or less frequently to the services. It is quite out of the question for the minister to call upon all of these people. He must have help and here is where Ananias comes to the fore. The pastor of one of our eastern churches showed me a list of one hundred and fifty such names. With the help of his organized and inspired personal workers he has since received seventy-five of these into the church. A group of men and women were selected who could and would call upon these prospects and definitely and earnestly talk to them about confessing Christ or joining the church. Today the church rejoices in the results. This ability should be recognized and highly honored. Those who qualify as personal workers should be given a place ranking with the most generous givers and the strongest leaders. Greater than a singer, greater than the talker is the winner of men. The church should cultivate and appreciate such workers and should keep them constantly employed. It is a talent of the noblest distinction. Here is one who can call acceptably upon the sick, here is one who can organize the finances, here is one who can create enthusiasm for missions, here is one who can bring together those who disagree—all of these are worthful, but above all is the one who, like Ananias, can go out and meet the strange folks and lead them tactfully and intelligently into the fellowship of the church. There should be several of these groups in every church, one group composed of men, another of women and still another of young people. Before every important decision day these groups should be handed lists and set definitely to work upon them. Each group should meet separately and should frequently hold meetings for conference, inspiration and prayer. Only those who are qualified and who are interested should be permitted to remain in these groups. Take this example of Ananias seriously. What would have happened if that early group had possessed no such worker as this choice man? God needs the help of such people and they must be ready for instant service. Let us close this quarter with a deep appreciation of

Ananias. May his spirit enter the hearts of scores to whom these lessons may come, enthusing them with a great desire to be used of the Lord in leading others into the fellowship. Surely Ananias is not lacking in your class of men! Discover him, use him. Who knows but that another Paul may be brought into the church.

JOHN R. EWERS.

## The Church and Industrial Reconstruction

*Prepared under the direction of "The Committee on the War and the Religious Outlook."*

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# NEWS OF THE CHRISTIAN WORLD

## A Department of Interdenominational Acquaintance

### Claims Two Million Have Been Added to the Churches

The magazine pessimists who from time to time proclaim the downfall of the church have had considerable comfort out of church statistics for two years past. The reports this year will not be so comforting. Rev. Jesse M. Bader, Disciples Secretary of Evangelism, has gathered reports not only from Disciples churches, but has secured the reports of the Easter Week accessions of the various denominations of the country. He claims that over two million new members have been received the past year. The Disciples have already reported 64,650 in their pre-Easter campaign, and this is only part of the year's work. The inadequacy of the reporting system makes these figures below the facts.

### Disciples Year-Book Will Appear Earlier

The Disciples church year has been shifted up, the fiscal year ending June 30. This will make the year-book of the denomination appear earlier also. It had been hoped to get the new year-book from the press in September, but it is now announced that it will not appear until in October. It was formerly circulated in January.

### Dr. Mathews Feels Church Is Menaced by Gold

For decades the church has been saying that it lacked only the money to do many wonderful things. Gold has poured into the coffers in recent years in a way to eclipse any record made in Christian history. That this flood of gold is not an unmixed blessing is the view of many, particularly that money which has conditions attached which compel silence upon modern issues. Dr. Shailer Mathews of the University of Chicago regards such gold as a great menace. He says in a recent article in the Independent: "Millions of dollars are being offered to carry on the activities of the religious boards in such a way as to divert the church from any application of the gospel to social affairs. Men are being influenced not to contribute to Christian associations or to support ministers or missionaries or to endow schools or to countenance church action looking to the christianization of industrial affairs. The situation is one that prevents clear-cut issues. Are our mission boards to be under the direction of rich men who are more interested in their own theories of inspiration than in Christ's sermon on the mount? Are our church workers to be subsidized into theological subservience and made silent as to industrial justice and Christ's gospel?"

### Religion at the University of Illinois

Few of the state universities, if any, have so active a religious organization as does the University of Illinois. The ministers and Y. M. C. A. and Y. W. C. A. secretaries of the twin cities, Urbana and Champaign, form an organization of

religious workers which studies the situation at the university with great care. This year a number of courses in the study of religion are being offered for which the university will give credit toward its degrees. The Wesley Foundation is offering most of these, but some are being given by the Columbus Foundation. In addition there are non-credit courses of Bible study offered by the various churches for which competent teachers are provided. When the new freshman class gets to Champaign this year it will find a sixteen page booklet announcing the religious opportunities of the university life completely. This efficient organization of the religious forces results in a great many life recruits for the great Christian professions. Church attendance runs to a high percentage.

### Columbia University Offers Correspondence Bible Courses

After years of successful operation of a plan of home Bible instruction by the University of Chicago, the plan will become a part of the schedule of Columbia University. This university has discovered a widespread ignorance of the Bible such as does not befit young people claiming university culture, and hopes to reach many who have already passed through the university halls with its plan. The first course is on "Old Testament History and Literature" and will be presented by University Chaplain Raymond C. Knox and Dr. Frank Knight Sanders.

### Dr. Ramsey Will Lecture at Newton in October

Prof. William Mitchell Ramsey, well known authority on the life and travels of St. Paul, will lecture at Newton Theological Institution in Massachusetts in October. Dr. Ramsey is author of "The Letters to the Seven Churches" and "A Historical Commentary on St. Paul's Epistle to the Galatians." He will make a considerable tour in the United States before returning to the University of Aberdeen, Scotland, where he is a professor.

### Studies Use of Bible in Public Schools

The use of the Bible in the public schools of the nation is much more widespread than is commonly believed at this time. A survey has been made recently by Dr. W. S. Holt, associate secretary of the Presbyterian Board of Ministerial Relief and Sustentation. He finds that only a few states forbid the reading of the Bible in the schools, and these are mostly states in which the Mormon influence is dominant, among these being Utah and Arizona. Five states specifically provide for the daily reading of the Bible in the schools, the most curious of these laws being that of the state of Pennsylvania, which requires the reading of ten verses daily without note or comment. In about half the states of the Union the reading of the Bible is permissible and is the common custom. The Christian forces may have attached

too much importance to the matter of a perfunctory reading of the Bible in the schools, for it is well known that were this reading carried out universally it would not be an adequate program of religious education. Many leaders in religious education express themselves as opposed to compulsory reading of the Bible in the schools, preferring to leave this matter to the discretion of the teacher in charge. Such an attitude was expressed by Rev. J. Leslie Lobingier, head of the commission of religious education in Chicago last year when the matter of securing a new law in the state of Illinois was up for discussion in the Church Federation meetings.

### To Organize a Fellowship of Progressive Churchmen

Recently a group of earnest minded Christian leaders met at Yonkers, N. Y., to consider the organization of a new fellowship. The interest of the group is in social and industrial problems and the problem of international relations. Among those present were Mr. Sherwood Eddy, Charles Stelzle, John R. Voris, Mornay Williams, H. F. LaFlamme, Bishop Paul Jones and Nelson B. Chester. The purpose of the new organization is stated to be "mutual inspiration and cooperation in their respective tasks." Mr. Sherwood Eddy was made chairman of the continuation committee which is to draw up a statement of principles and to call a future meeting of the group.

### Presbyterians Establish New Man on Chinese Work

The number of Chinese in British Columbia makes the work of the church in that section very important as it relates to these orientals. The Presbyterian organization in British Columbia has selected Rev. D. A. Smith to head up their activities in that province. Mr. Smith has spent a period of service in China during which time he has made himself familiar with the Cantonese people who furnish most of the immigrants to the United States. On arriving at Victoria he was given a reception by the Presbyterian clergy of the city, and great things are expected of his work in that section of the world.

### Archbishop of Baltimore Is Selected

The death of Cardinal Gibbons left vacant one of the most important positions of the Roman Catholic church in this country. Rev. Michael Joseph Curley has been selected as the successor of Cardinal Gibbons as archbishop of Baltimore and official confirmation of this selection has been received. The new archbishop is only forty-two years of age. He was ordained a priest in 1904 and in 1914 became bishop of St. Augustine. He is known as a man of exceptional scholarship, having studied in many countries. In his zeal as a propagandist he organized many new Catholic churches in Florida. His friends also remark the exceptional number of friends he has among Protestants, owing to his broad and tol-

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erant attitude. The selection of this type of leader is suggestive of the policy of the Roman Catholic church in America at the present time. The exclusive and arrogant ecclesiastic of former times tends to be displaced by men who have social vision, and who will go as far in fellowship with all religious people as the canons of the church will permit. Wherever this kind of leader has been chosen the Roman Catholic church has made great progress.

#### Bishop McConnell a Figure at Chautauqua

Religious interests have always been foremost in the unique program of the original Chautauqua in New York. While recreation and culture are subordinate interests, the founders designed Chautauqua to be an agency for the dissemination of religious idealism free from sectarian bias. This year one of the strong figures on the program has been Bishop Francis J. McConnell of Pittsburgh, of the Methodist fellowship. Bishop McConnell is particularly sane in the discussion of evangelism, one of the big interests of the church this year. He says in this connection: "As Christian workers we have given too much thought concerning getting people enrolled in the church and have forgotten that such act is only the beginning of the Christian life, and that it is followed by continuous training and development. The Christianity of daily life is a progressive matter. Though it were possible for every evil propensity to be entirely eliminated from our nature, even that would be but the beginning of the work of grace in the life. Human redemption goes on forever. Like education that begins with the dawn of consciousness and continues endlessly, the Christian development of man never ends. I like the term Christianizing better than evangelizing or sanctifying. Jesus used it to denote the drawing out and developing of all the powers of the religious nature and every other phase of human life."

#### College Church Calls Prof. A. W. Fortune

Following the announcement that Rev. I. J. Spencer had been made pastor emeritus, comes the further announcement that Professor A. W. Fortune, of the faculty of the College of the Bible has been made the pastor of Central Christian Church of Lexington, Ky. Dr. Fortune was trained at Hiram College and the University of Chicago. At the latter institution he became a Doctor of Philosophy in the department of New Testament. Professor Fortune was a pastor before he was a teacher, and his pulpit gifts have made him in demand all over Kentucky. For a number of years he was the target of conservative attack among the Disciples but his sterling worth has given him an unimpeachable position.

#### Aged Bishop Preaches From a Ladder

No personality in Chicago church circles is no nearly a part of the landscape as is Bishop Fallows of the Reformed Episcopal church. He is now in his 86th

year, but is younger than are many men at sixty. He was used not long since as the text for a health article in a Chicago newspaper. As an evidence of the virility of Bishop Fallows, it may be chronicled that he addressed a street meeting not long since in front of the Central Y. M. C. A. from a ladder. This is part of a program of street evangelism carried on by the Chicago Church Federation.

#### Ministers Beat Prize Fight Bill in Illinois

It was largely due to the activities of the Chicago Church Federation that a prize fight bill was defeated in the Illinois State legislature this year. Rev. M. P. Boynton, experienced in legislative matters, spent considerable time in Springfield. Rev. T. R. Quayle of Chicago, went to Springfield, and stayed for five weeks. At one time the ministers met in committee twenty professional fighters. Following the war there has been much favorable sentiment in various parts of the country in favor of prize fighting, and it was feared that the bill might win. The determined opposition of the church, however, brought the bill down in defeat.

#### Tract Society Leader is Deceased

The American Tract Society loses a strong leader by the death of Rev. Judson Swift, D. D., who passed out of this life at his residence in New York on August 19 after an illness of several months. Dr. Swift was a graduate of Wittenberg College and a member of New York presbytery. He was the author of "A Manual of Devotion for Soldiers and Sailors" and "Looking Forward Day by Day." He had an abiding faith in the power of the printed page to create Christian conviction.

#### Episcopalians in Rural Work in Rhode Island

The Home Missions Council relates with approval the story of a piece of rural work carried on by the Episcopal church at Coventry Center, R. I. A rector and his wife have settled on a farm of forty acres which has buildings that were modernized by the former owner. The boys and girls of the community are encouraged to raise a kind of white corn that is famous in that community, and make from it "Johnny Cake Meal." The religious workers have a method of combining recreation and industry with religious instruction. The country retreat is delightful and visiting rectors and wives will be encouraged to spend their summers here and help in the work.

#### State Convention Season is Now on for Disciples

Owing to the change in the calendar of the International convention many state conventions of the Disciples are being held this year at a different date. The Illinois Convention will open at Decatur on Oct 3 with a very attractive program. Kentucky Disciples will hold their 89th convention this year at First church, Louisville. Among the prom-

inent speakers from outside the state is Prof. Alva W. Taylor. Various officials from the United Christian Missionary Society will present the work of the church from the international point of view. Kentucky is one of the strong states for the Disciples.

#### Ozark Assembly May Become Interdenominational

A few years ago the Disciples of Missouri began an assembly in the Ozarks where they used Presbyterian property on Lake Taneycomo. The location is delightful and the fellowship has been very rewarding. The Methodists and Baptists are now seeking concessions from the Presbyterian owners. This has led to the suggestion that a great assembly of an interdenominational character be built up at this spot.

#### Out-door Services Eclipse All Records

Springfield, Ill., has been going to church on Sunday evenings this summer. The out-door meetings on the court-house lawn have drawn audiences variously estimated at 2,500 and 3,000 people. For the most part the preaching has been done by the local pastors. A budget of \$2,300 was used on the meetings, a considerable part of which was spent on the music. Mr. Fred G. Fisher, former chorus leader for Billy Sunday was in charge. On one evening a section of Handel's Messiah was sung. The subscriptions to finance the meetings were in small sums, running from 50 cents to \$5.

#### Son of Great Evangelist To be College President

Rev. Paul Dwight Moody was elected recently to succeed President John M. Thomas at Middlebury College. He has been assistant pastor in Madison Avenue Presbyterian church of New York, associated with Dr. Henry Sloane Coffin. In the absence of Dr. Coffin this summer, the son of the famous evangelist preached on Sunday evenings to great audiences upon the roof garden of the church. In a recent address on the Prodigal Son he said: "The parable was called into being because some conventionally good persons asked with lifted eye-brows why Jesus fraternized with publicans and sinners, eating with them as with others."

#### Gloom Prevails at Moody Institute

The characteristic melancholy of pre-millennialism is to be found in the address of Rev. Joseph Taylor Britain of Columbus, O., at the summer graduation exercises of Moody Bible Institute. Mr. Britain said: "Notice how subtle is the attack, for it is being made upon the word of God which heretofore has furnished the basis for political and religious truth, given the race purifying and satisfying doctrine, and forms of worship; yet there are national and religious leaders today, of which a large number are so-called scholars (and we are well acquainted with many of them) whose chief purpose for the last few

decades has seemed to be to take out of this Word of God every vestige of the supernatural and to make the people believe that after all it is only an ordinary book; that each individual is competent to criticize it, to accept any parts of it he deems best, and that the brainy ones of earth are those who have succeeded in dissecting this Word of God into a thousand unrelated and uninspired portions, and who rejoice at the readiness with which the institutions and educators and teachers and others have accepted their destructive theories and are teaching others the same. The church can recognize and proclaim that every preacher who denies the virgin birth of Christ, the sovereignty of God and the vicarious atonement and the resurrection of Christ, is taking the foundation stones from our government, for the republic's life is founded on faith and is built on Scripture, even as is the life of an individual.

### Large Class Will Study Theology

One hundred and fifteen students have already completed advance enrolments in the Boston University School of Theology for the entrance class. It seems certain that this school will maintain again this year its reputation as the largest graduate school of theological instruction in the country. Dormitory and class accommodations are so restricted that the school authorities have been obliged to restrict the enrolment of students. This school for the training of the ministers of the Methodist Episcopal church is strong in its departments of Religious Education and Social Service. Few schools for the training of ministers put the students so thoroughly in touch with a city environment as this one.

### Will Issue New Document On Mormonism

The war of the evangelicals with Mormons continues in various parts of the country. Recently the Mormons got a foothold in Maine and the evangelicals immediately took up a campaign throughout the state. Recently the Home Missions Council decided to issue a tract, now twenty-five years old, and the answer to it by a Mormon elder. The name of the tract is "Ten Reasons Why Christians Cannot Fellowship the Latter Day Saints." The Mormon elder answers these reasons, acknowledging the truth of some of them while entering denials of others. The documents will be circulated side by side by the Home Missions Council as a means of instructing study circles in the issues involved.

### Methodists at University of California

It is claimed that no university in the land has grown so rapidly in recent years as has the University of California, located at Berkeley. This school outranks all others in the nation in size of student body, according to recent claims. The Methodists, in studying the problem of the care of their students at the state university found that they had a

thousand students in the universities and church buildings which would seat only five hundred. The next step at Berkeley for the Methodists is to enlarge their auditorium to seat 1,200 people. An educational and social center will be built adjacent to the church building at a cost of \$150,000.

### How Religious Work May be Revived in the Country

At Lynn Grove, Ia., as at a thousand other country places, religious work had come to an impasse. Three churches, Methodist, Disciples and Congregational had disputed the field until all of them were dead and the community without the word of God. Recently Rev. W. J. Lockhart, a Disciples minister of community vision, went to this Lynn Grove to spend his vacation. It proved to be a pretty strenuous vacation. Hundreds of people gathered nightly under a tent that was erected to hear him preach the gospel. As a result of these labors the Lynn Grove Federated church was organized with 160 members, and Rev. C. E. Carter was called as a resident minister. The members of the Federated church continue their allegiance to the denomination of their choice, but cooperate in the maintenance of religious work at Lynn Grove.

### Unitarian Laymen's League Takes up Social Problems

The Unitarian Layman's League is the liveliest organization of laymen to be found in any communion in the country. Though only two years old, it has many creditable achievements on its record. At a dinner at Unity House, Boston, it was recently announced that the League would go on record with regard to the social problems of the day. At this dinner the relationships of the League with

the ministers of the churches was discussed. The laymen will not be bossed by the ministers, but they expect from the ministers a friendly cooperation in the work of the League. It is just this problem of the relationship of the laymen's organization to the ministers that has in other communions proven to be troublesome.

### What Denominations Build Enthusiasm for Education?

Denominations have their distinctive enthusiasms and special points of interest. Congregationalists have a historic interest in education. The report of the Council of the Church Boards of Education indicates the degree of educational interest in the various denominations. As was to be expected, the Congregationalists lead all the rest. The number of college students per one hundred thousand of membership is given in the comparison of the denominations. In this test the Congregationalists had in the tax-supported institutions of the country 1,200 per hundred thousand members; Presbyterians, 1,030; Unitarians, 1,000; Episcopalians, 900; Disciples, 600; Methodists, 500; Lutherans, 300; Baptists, 200. These figures should stir up the denominations low in the list.

### People Flock to Hear Dr. Campbell

The summer slump did not occur at First Congregational church in San Francisco. While the pastor, Rev. J. L. Gordon, was away on a Chautauqua circuit in Canada, Dr. R. J. Campbell of London, Eng., preached to the largest summer audiences ever assembled in the church. The mid-week meeting, according to the church's custom, has been conducted as a question box. This is preferred by the people rather than a

## Missionary Heroine Dies

LIFE has seldom meant more to anyone than to Miss Mary L. Graffam, a missionary of the American Board in the Near East, who died recently as the result of an operation. In the good old days before the war she was the head of a school with two hundred girls enrolled. Teaching the subjects not interesting to others, devoted ever to the interests of the girls, she was even before the war one of the outstanding figures of the orient. It was the deportation of the Armenians that revealed her true mettle. When she was unable to persuade the authorities that her village should not be deported, she followed along with the people that had to leave their homes. On this journey she saw things too horrible to be related in detail. The murder of squads of men, the looting of the pilgrims of their necessities, the enslavement of the girls, were daily incidents on the horrible journey. She saw the pilgrims drop to the ground from hunger, thirst and weariness. She visited men in prison, and brought them tidings of their families, often supplying the courage by which men went to their

death rather than abjure the faith. She was able to secrete many girls from the fiends who would seize them. When the worst of these sufferings were over, she organized the relief work for the destitute people. She started a factory which employed 200 women in the manufacture of flannels and sweaters. Worn to a skeleton by her labors, Miss Graffam never gave way to nerves, but continued to bear the burdens of each day without complaining. At one time in her career she took steps which she believed would mean her certain death at the hands of the Turk. That they did not kill her is another of the evidences of the reverence which human life ever has for goodness. In defiance of Turkish authority she stood ever stalwart in her loyalty to the Armenians among whom she labored. She often made appeals to Turkish authorities on the basis of Mohammedan principles and in some instances was able to secure the release of captives and restoration of property. Her passing enriches the missionary annals of the church with one more wonderful story of heroism and devotion to a great cause.



set address. The crowds for the mid-week meeting grew so that it had to be taken into the main auditorium of the church. San Francisco has been known as one of the most difficult cities on the continent for religious work, and this success is heartening.

#### Dr. John Clifford Opposed to Scottish Union

Dr. John Clifford of England is speaking against the proposed church union in Scotland. The ground of his opposition arises from his Baptist heritage. Baptists have always protested against a state establishment of religion, and the united church will be a state church. Dr. Clifford feels that parliament should not approve the proposed union for this reason, and he anticipates that if the union goes through it will greatly affect union projects in Great Britain.

#### Vacation Schools this Summer Greater Than Ever

The Daily Vacation Bible School Movement has met with greater success than ever this summer. It is estimated that three hundred thousand children have been gathered up out of the streets, and given the rudiments of Christian training. Large numbers of these do not attend any Sunday school and it has been the non-sectarian approach which had made the success possible. Chicago has led in this matter with over 200 schools. New York has been a close second. Philadelphia has conducted 150

schools during the summer. As a device for spreading the knowledge of right living and of bringing the churches into contact with neglected areas in the population, the vacation schools have been wonderfully successful.

#### Lake Geneva Still Great Student Center

No summer assembly in the country means quite as much to students as does the great summer assembly at Lake Geneva, Wis. This year 800 students were in attendance representing 100 different colleges and universities. At Lake Geneva the students hear some of the very greatest Christian leaders and are guided in their conceptions of vocational choice. In the recruiting of the ministry, the mission field and other forms of Christian service, the summer conferences at Lake Geneva have been of outstanding importance. The students go back to their colleges to be strong and

competent Christian leaders. This is one of the forces which has brought it to pass that 85 per cent of American students are Christians, while only 5 per cent in South America are believers.

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Among those conducting courses are the Rev. Paul L. Vogt, Ph. D., Superintendent of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church; the Rev. William P. Shriver, D.D., Director of City and Immigrant Work of the Board of Home Missions of the Presbyterian Church, and the Rev. Herman N. Morse, Director of Research and Statistics of the Board of Home Missions of the Presbyterian Church.

For further information apply to the Rev. Gaylord S. White, Director of the Department of Home Service, Union Theological Seminary, 120th St. and Broadway, New York.

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# Sept. 30th Is Near at Hand

All offerings from all departments of the Church for the United Christian Missionary Society should be sent before that date.

## THE LAST QUARTER OF THE MISSIONARY YEAR SHOULD BE THE GREATEST

It is impossible to support all of the work of a twelve months' year on a nine months' income. The Society is supporting

- 324 Missionaries in the Foreign Field**
- 149 Missionaries in the Home Field**
- 450 Orphan Children**
- 150 Widows and Aged Brethren**
- 260 Aged Ministers and their Families**

and is helping new congregations to erect church homes

All offerings for the above work from churches, Sunday schools, Christian Endeavor Societies, woman's missionary societies, circles, triangle clubs, etc., should be sent before September 30th.

Send offering and make check payable to

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A list prepared by Charles Clayton Morrison, Herbert L. Willett, Joseph Fort Newton, Alva W. Taylor and Thomas Curtis Clark

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The Christian Ministry and Social Problems. Bishop Charles D. Williams. \$1.25.  
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A Community Church. H. E. Jackson. \$2.00.  
Ambassadors of God. S. Parkes Cadman. \$2.50.  
Modern Theology and the Preaching of the Gospel. William Adams Brown. \$1.75.  
Wanted: A Congregation. Lloyd C. Douglas. \$1.75.  
Six Thousand Country Churches. Gill and Pinchot. \$2.00.  
The Little Town. Paul H. Douglass. \$2.25.  
The Course of Christian History. McGlothlin. \$2.25.

## THE BIBLE AND THE LIFE OF JESUS

- Popular Lectures on the Books of the New Testament. A. H. Strong. \$1.50.  
The Jesus of History. T. R. Glover. \$1.50.  
The Manhood of the Master. Fosdick. \$1.15.  
Our Bible. Herbert L. Willett. \$1.50.  
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Jesus—Our Standard. H. H. Horne. \$2.00.  
New Testament in Modern Speech. Weymouth. \$2.00.  
Moffatt's New Testament. \$1.50. (Pocket ed., \$1.75.)  
Jesus in the Experience of Men. T. R. Glover. \$1.90.  
The Proposal of Jesus. John H. Hutton. \$2.00.  
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- Social Principles of Jesus. Walter Rauschenbusch. \$1.15.  
The Ethics of Jesus and Social Progress. Gardner. \$1.50.  
Christianizing the Social Order. Rauschenbusch. \$2.00.  
Christianity and the Social Crisis. Rauschenbusch. \$2.25.  
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Jesus Christ and the Social Question. F. G. Peabody. \$2.00.  
Psychology of Social Reconstruction. G. T. Patrick. \$2.00.  
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The Social Problem. Charles A. Ellwood. \$2.25.  
The Church and Industrial Reconstruction. \$2.00.  
Labor and the Common Welfare. Samuel Gompers. \$3.50.  
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Religion and Business. R. W. Babson. \$1.50.  
Fundamentals of Prosperity. R. W. Babson. \$1.00.  
The Sword or the Cross. Kirby Page. \$1.20.  
The Science of Power. Benjamin Kidd. \$2.50.  
The New Social Order. By Harry F. Ward. \$2.50.

## MISSIONS

- The Missionary Outlook in the Light of the War. \$2.00.  
Christianity the Final Religion. S. M. Zwemer. \$1.25.  
Modern Religious Movements in India. Farquhar. \$2.75.  
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